

*A Gal 10 2 c*  
VINDICATION

OF THE

Old CHURCH of *England.*

OR; AN

A N S W E R

TO

Mr. *Wainhouse's* Novelties

OF THE

Church of Rome.

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*In Fide vivo Filii Dei.*

I live in the Faith of the Son of God.

GAL. ii. v̄ 20.

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## C H A P. I.

### *Of the Authority of the Holy Fathers, and the Supremacy.*



THE Catholick Church in a modern Pamphlet has lately been accused of Novelties in her Faith. I answer the Indictment, and appeal to the four first General Councils, and the venerable Witnesses of Antiquity ; by whose Decision the Church established by Law cannot in Honour but abide ; since the *British* Prelates ground the whole Scheme of their Belief on their just Authority, to which they Express the greatest Deference. Before I descend to the Examination of the pretended Novelties, I cannot think it improper here to explain, and to point out in what the real Authority of the Fathers consists, as being a very material Part of the Subject in immediate View. Their just Authority then, as the Bishop of St. *David's* observes in his *Vindicati-*

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on of the MIRACLES of our BLESSED SAVIOUR, Chap. 3. p. 123, consists in their Testimonies of *Facts*, as they were good and learned Persons in early Ages, and therefore credible Witnesses. The Fathers of the Apostolical Age, or that lived soon after it, are certainly proper Witnesses of the *Doctrines* of the Church, and give their Testimonies of them, in the Way of *Facts*, namely, that such Doctrines were then actually agreed in, and believed by the Church. The actual Concurrence of the Fathers of the fourth and part of the following Century, in Doctrines that can be proved to be derived from the earliest Ages, has it's just Weight and Influence. But the chief Distinction of the Fathers of the said Times is, that they wrote in a very rational Manner, and assigned the *Literal* Sense of the *New Testament*.

HAVING premised with this learned Bishop of the Church of *England*, a short Account of the real Authority of the Fathers, I commence with the *SUPREMACY*. The Doctrine of the Catholic Church, as to this Point, is, that the Bishop of *Rome* is the Successor of St. *Peter* Prince of the Apostles, and true Vicar of Jesus Christ, and Head of the whole Church; and that full Power has been given him to rule and govern it, according to the Acts of œcumenical Councils, and the holy Canons.

ANNO 325.

IN the great Council of *Nice*, the Pope's Legates took Place of all the Oriental Patriarchs. *Tom. 2. Concil. p. 50. & apud Socrat. l. 1. c. 13.*

ANNO 381, or 382.

IN that of *Constantinople*, the Bishops of the *East*  
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in their Letter to Pope *Damasus* call themselves *his Members*, and he in his Answer stiles them *his most honourable Children*. Theodoret Lib. 5. cap. 9, 10.

ANNO 431.

IN the General Council of *Ephesus*, Pope *Celestin* is acknowledged, *Nemine contradicente*, Head of the Council, and the Successor of St. Peter. *Act.* 2. Tom. 3. Conc. p. 619. B.

ANNO 451.

THE General Council of *Chalcedon* calls St. *Leo* their *Head*, and says, *our Saviour entrusted his Apostolical Holiness with the Care of the Vineyard*. Tom. 4. Conc. p. 833. D. & p. 836. At the Sixth Acti- on of this Council *Paschasinus*, the Pope's Legate, in the Presence of the Emperor subscribed the De- finition of Faith in these Terms; *Synodo Præsicens Statui, consensi, & subscripsi*: Presiding over the Council, I have approved it, consented to it, and subscribed it.

THESE four general Councils are received by the Church of *England*, *Act.* 1. *Eliz.* c. 1. And own the Supremacy, in as solemn a Manner, as ever the two Houses of Parliament have owned their Sovereign.

THE Bishop of *Rome* has exercised a Jurisdiction, not by a prosperous Usurpation, but as *Theodoret* says, in his Ecclesiastical History. Lib. 2. c. 4. τῷ τῆς ἐκκλησίας ἐπόμανος νόμῳ. \* beyond the Diocesan, Metropolitan, or Patriarchal Bounds of the prin- cipal See.

\* Fol-  
lowing the  
Law of the  
Church.

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ANNO 192.

POPE *Victor* shewed he had Authority to punish the *Asiatick* Bishops, if they were really in a Fault: And he had done it, if *St. Irenæus* had not civilly admonished him, *not to cut of so many Churches for retaining a Custom, which they had received from their Ancestors.* Euseb. lib. 5. Hist.

ANNO 258.

POPE *Stephen* threatned to excommunicate some Churches of *Asia*, for denying the Baptism of Hereticks valid. *St. Cyprian*, tho' he disapproved the Proceedings, yet never questioned the Authority and Right, as appears from his 67th Epistle, where he advises the Pope to depose *Martian* the Novatian Metropolitan of *Arles*.

ANNO 341.

POPE *Julius* cited to his Tribunal *St. Athanasius*, Bishop of the second Patriarchal See. *Theodoret lib. 2. Hist. cap. 3.* And because, by Reason of the Dignity of his See, the Care of All belonged to him, he restored him and others to their respective Bishopricks. *Zozo. lib. 3. cap. 8.*

ANNO 451.

POPE *Leo* received *Theodoret's* Appeal, and reversed the Sentence of the second Council of *Ephesus.* *Conc. Chalced. Act. 1.* The Emperor *Valentinian*, in his Epistle *ad Theodos. in preamb. Conc. Chalced.* says, *Flavian*, Bishop of *Constantinople*, appealed to the Pope *κατὰ τὸ ἔθος τῶν συνόδων*, according to the Custom of Councils. Let us now consult the great Luminaries of Primitive Christianity.

SAINT



SAINT Optatus, Bishop of Milevum. *Lib. 2. contra Parm.* Reasons after this Manner. *At Rome was placed the First Episcopal Chair, in which sat Peter, the Chief of the Apostles; to the End, that in this only Chair, Unity might be observed by All, least the other Apostles should attribute, to themselves, a Chair a-part: But that he shou'd be a Sinner, and a Schismatick, who set up another Chair against the only Chair.*

ST. Austin, in several Places owns St. Peter's Supremacy. *Tract. 124.* In *Joan.* he calls him the *First Apostle*, and the *Representative* of the Church, by Reason of the *Primacy* of his *Apostleship*.

*LIB. 2. de Bapt. cap. 1.* He remarks how St. Peter, in *quo Primatus Apostolorum tam excellenti gratia præminet*: In whom the Primacy of the Apostles shined with such a surprizing Grace, was reprehended by a latter Apostle.

ST. Chrysostome, *de Elect. Sancti Mathie, Hom. 3. in Act.* asserts the Prerogatives of St. Peter. See how Peter acknowledges the Flock intrusted to him, *St. John xxi. v. 16.* How he is the Prince in this Choire. He had Reason to act here the first of all with Authority, having them All delivered into his Hands.

HENCE I infer first, St. Peter's and the Pope's Supremacy, is not a Novelty; but the Doctrine of the Church in *Asia, Africa, and Europe*, in the Maiden Ages of Christianity; that is, from the first 'till the Middle of the fifth Century, in which the fourth general Council was assembled.

HENCE I infer secondly, The Abettors of the Reformation can produce nothing Material against this



this Point, unless they either desert their own avow'd Principles, or sap the Foundation of Faith, and by unavoidable Consequence expose Christianity it self to the prophane and allegorizing Wits of the Nation.





C H A P. II.

*Mr. Wainhouse's Objections against  
the Supremacy, Answer'd.*

OBJECTION I.

**T**HEY of the Circumcision contended with, and call'd *Peter* to give an Account of his baptizing *Cornelius*. Therefore they knew nothing of his Supremacy.

ANSWER.

IF they contended with an Apostle, who in this Capacity had an Universal Superintendency over the whole Church, and was their undoubted Superior; it is easy to imagine they wou'd do it, tho' they knew of his Authority over the other Apostles. This Fact is no more a Proof against St. *Peter's* Supremacy, than it is for his having no Jurisdiction at all over the contending Parties, or for his not being an infallible Teacher of the Christian Religion.

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## OBJECTION II.

ST. *James* is mentioned first among the Apostles, by St. *Paul*. *Gal.* ii. § 9. Therefore he never owned the Supremacy.

## ANSWER.

ST. *Peter* in all the Catalogues of the Apostles leads the Van. St. *Math.* x. § 2. St. *Mark* iii. § 16. St. *Luke* vi. § 14. Acts i. § 13. Even out of the Catalogues St. *Peter* is commonly in the Front, as St. *Math.* xvii. § 1; Chap. xxvi. § 37. St. *Mark* Chap. i. § 36; Chap. v. § 37; Chap. ix. § 1; Chap. xiii. § 3. St. *Luke* Chap. viii. § 45, 51; Chap. ix. § 28, 32. St. *John* Chap. xxi. § 2. Acts ii. § 14; Chap. v. § 29. And if St. *Paul* names St. *James* before St. *Peter*, *Gal.* xi. § 9. it is because he had named St. *Peter* just before § 8. or perhaps, mentioning only three of the Apostles, he took the middle Place for the most honourable.

## OBJECTION III.

ST. *Paul*, *Gal.* ii. § 11. says, *He withstood Peter to the Face, because he was to be blamed.*

## ANSWER.

THIS indeed is a Sign of his Zeal, but not of an equality to St. *Peter*. Mr. *Wainhouse* may possibly withstand the Bishop of *Durham*, without prejudice to his Authority.

## OBJECTION IV.

ST. *Paul* was the Apostle and Bishop of the *Gentiles* at *Rome*: Therefore his was much the wider Province.

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## ANSWER.

THE extent of St. Paul's Mission is no conclusive Argument against the Jurisdiction of St. Peter, and by Consequence cannot be a Proof and Conviction against the Authority of his lawful Successors.

## OBJECTION V.

THE other Apostles, says St. Cyprian, were in Truth, what Peter was, entitled to an equal Share with him of Dignity and Power.

## ANSWER.

ST. Cyprian's immediate Words, in the Oxford Edition, are artfully suppressed by Mr. Wainhouse. But the Beginning springs from an Unity, that the Church may be shew'd to be One. As also the Words, which immediately go before: Christ to shew the Unity of the Church, ordered by his own Authority, that One, (St. Peter) shou'd be the Original of that very Unity; that is, tho' the Apostles have an equal Power over other Christians, yet they have not an equal Jurisdiction in respect of one another.

## OBJECTION VI.

ST. Clement the third Bishop of Rome, wrote to the Corinthians with much Modesty and Humility. Therefore he did not acknowledge himself to be the infallible Judge of Controversies.

## ANSWER,

THE Pope's Infallibility is no Term of the Catholick



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tholick Communion; and if the Successors of St. *Peter* recede from the Modesty and Humility of his Scholar St. *Clement*; though the Faith of the Church cannot be reformed, the Manners of the Pontiff may.

### OBJECTION VII.

POPE *Victor* was sharply reprov'd by *Irenæus* and the *Asiatick* Bishops; which plainly shews, they knew nothing of his having received full Power from our Lord *Jesus Christ*, in the Person of St. *Peter*, to rule and govern the whole World.

### ANSWER.

ST. *Peter* never had such a Charter; and by consequence his Successors have no Pretension to it.

### OBJECTION VIII.

ST. *Cyprian* treats the Bishop of *Rome* with the Titles of *Brother*, and *Colleague*; which is a strong Evidence he held himself equal to the Bishop of *Rome*: For *Brother* and *Colleague*, are Terms of equality.

### ANSWER.

EACH Suffragan is *Brother* and *Colleague* to the Metropolitan, tho' not equal in Jurisdiction. St. *Paul*, 1 Cor. i. § 10. calls them his *Brothers*, and Chap. v. § 5. exercises his Authority over them.

### OBJECTION IX.

**FIRMILIAN**, a Bishop of *Asia*, of great Fame, charges *Stephen*, Bishop of *Rome*, with inhumanity, with error, and grievous Mistakes; with  
casting



*casting a Reflection upon the Memory of the blessed Apostles Peter and Paul, &c.* Hence it appears, he neither believed the Infallibility, nor the Supremacy of the Pope.

## ANSWER.

THE Infallibility of the Pope, and his Supremacy, are very different. The Supreme Church-Authority, has declared for the Supremacy, and pronounced Anathema to the Memory of a great Pope. And this is the Case of the *Cappadocian* Prelate, and of *St. Cyprian*, Primate of *Africa Proconsularis*.

## OBJECTION X.

A greater Privilege is granted by the Council of *Chalcedon*, than ever was given by any Council to the See of *Rome*, viz. *That a Bishop or Clergyman, who had a Dispute with his Metropolitan, might apply himself to the Throne of Constantinople.*

## ANSWER.

ECCLESIASTICAL History affords many Precedents of Appeals from Constantinople to the Pope; which is a Privilege as much Superiour, as the Patriarchal Dignity surpasses that of the Metropolitan.

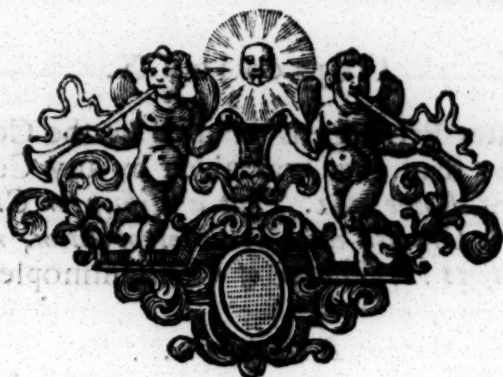
## OBJECTION XI.

THE same Council, *Can. 28.* decrees to the Bishop of *Constantinople*, an equality of Privileges with the Bishop of *Rome*.

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## ANSWER.

THE Patriarchal Privileges of *Constantinople* are made equal to the Patriarchal Privileges of the Bishop of *Rome*, Patriarch of the *West*; whose Supremacy has not the same Boundaries, nor is founded on the Eminency of the City of *Rome*, which is the Grounds of the Patriarchat.



CHAP.



# CHAP. III.

## *Of the Infallibility of the Church.*

**W**HAT we believe of the Infallibility, is, that the great Body of Pastors will never Agree in any Doctrine, as a *Revealed Truth*, which is not really so.

THE Holy Ghost has established the Infallibility and Authority of the Church of Christ upon Earth, in the strongest and clearest Expressions: The whole spiritual Government of it, is settled immediately upon the Apostles, and after them upon the Bishops and Pastors, their Successors in the Apostolical Ministry. *He gave some Apostles; and some Evangelists; and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the Building up of the Body of Christ, 'till we all meet in the Unity of the Faith, and of the Knowledge of the Son of God. Ephes. iv. § 11, 12, 13. Behold the Sanction of their Authority, and the Credentials of their Power! Remember them who have the Rule over you——whose Faith follow. Heb. xiii. § 7. Obey them that have the Rule over you, and submit your selves. § 17. He that knows God, heareth Us; he that is not of God, heareth not Us: Hereby know we the Spirit of Truth, and the Spirit of*  
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*Error.* 1 Joan. iv. 6. The Holy Ghost pronounces Sentence on those, who will not hear the Guides of the visible Church, and the spiritual Rulers of God's Appointment: *If he will not hear the Church, let him be to thee as a Heathen and a Publican.* Mat. xviii. & 17. *He that hears You hears Me; and he that despises You, despises Me.* Luke x. & 16. *He that believes not shall be damned.* Mat. xvi. & 16. *They that resist, shall receive to themselves Damnation.* Rom. xiii. We have the express and positive Promises of Christ, in the plainest Terms, that the *Gates of Hell* (Error and Heresy, *Epiph. in lib. Anchoratus.*) shall not prevail against the Church. Mat. xvi. & 18. *That the Spirit of Truth shall lead her into All Truth,* Joan. xvi. & 13. And for Ever, Joan. xiv. & 16. That the Church of Christ is the *Pillar and Ground of the Truth.* 1 Tim. iii. & 15. *That the Comforter, the Holy Ghost, shall teach her All Things, and bring All Things to her Remembrance.* Joan. xiv. & 26. That Christ shall never forsake her. *I am with you at all Times, 'till the Consummation of the World.* Mat. xxviii. & 20.

UPON these clear Promises we ground our Belief, that the True Church of Christ is Infallible in all Things, which it is Necessary for us to believe. The first Christian Emperor was taught this Doctrine with Christianity: When the Decision of the Great Council of Nice was presented him, Constantine respected it as coming from God, and professed that *whatever is decreed in the Holy Councils of Bishops, that ought to be attributed to the Divine Will.* Act. Conc. Nicen. St. Cyril explains himself so fully in Favour of the Infallibility of the Church, that I cannot, in Justice to the Subject, omit the Citation of this very emphatical Passage. *The Fathers of the Council, says this learned Prelate, least they should deviate from Truth, being inspired by the Holy Ghost; because it was not they*  
*which*



which did speak, but the Spirit of God, and the Father who did speak in them, as Christ our Saviour protesteth, have set forth the Rule of pure and unblameable Faith. Conc. Ephes. T. 1. Epis. 1. St. Leo, tells us, *The Council of Chalcedon was assembled by the Holy Ghost.* Epis. 73. St. Irenæus is as clear and expresse for the Infallibility. *Truth, saith he, is not to be sought from others, which you may have easily from the Church, with which the Apostles have fully deposited All Truth, that whoever desires it, may have from her the Living Water. She is the Door of Life,—we shou'd love and follow diligently what the Church teaches us, and learn from her the Tradition of Truth.* L. 3. c. 4.

ST. Cyprian, *Lib. de Unit. Eccl.* speaking of the visible Church, writes, that *she is the Spouse of Christ, to whom she cannot be false; she is chaste, she is pure.*

ST. Augustin, *L. 1. con. Crescon. c. 33,* treating of Baptism given by Hereticks, Discourses thus: *We adhere, even in this to the Truth of the Scriptures, by doing that which now the whole Church has approved; which Church, the Authority of Scripture it self commends. And because the Scripture cannot deceive us; whosoever is afraid of being seduced by the intricacy of this Question, must consult this Church about it, which the Holy Scripture, without any ambiguity Demonstrates.*

It is evident then in these early Times, the Church looked upon Infallibility, as a divine Privilege, most graciously given her for the Security and Comfort of all true Believers, and for a full Assurance of the true Faith to coming Ages.

By Virtue of these Principles, *Cerintus* and *Ebion* in the first Century; *Valentinus* and *Montanus* in the second; *Manichæus*, *Sabellius*, and *Novatianus*,



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*mus* in the third; *Arius* and *Donatus* in the fourth; *Nestorius*, *Eutyches* and *Dioscorus* in the fifth, were condemned by the great Body of Pastors, and the supreme Church-Authority, and justly reputed Hereticks in all succeeding Ages, for separating in Faith and Communion from the Spiritual Guides, instituted by Christ for their Direction: And as the Church of *England*, settled by Act of Parliament, and not by the Acts of the Apostles, treads the Steps of these her reforming Ancestors, and leaves that Church, which from the Darkness of Idolatry brought her to the Light of the Gospel; so in parity of Reason she is inexcusable, and this national Parliamentary Church is no better than a national Schism.

HENCE I infer first, The true Church of Christ is not capable of a Reformation in her Faith.

HENCE I infer secondly, It is plain the English Reformation cannot be justified.

HENCE I infer thirdly, The Profession of *Christianity*, reformed, and now established by Law in these Kingdoms, is not the Profession of the Faith of the Holy Jesus, and by Consequence is not *the most rational Religion in the World*, as the Bishop of *St. David's* vainly asserts in the Dedication of his *Vindication of the Miracles of our blessed Saviour*. A terrible Judgment, not to be removed but by a national Repentance, and which deserves a serious Consideration.

HENCE I infer fourthly, No fallible Church, in the Principles of the Reformation, can reasonably be averse to Liberty in Religion, or restrain the Consciences of the People to certain Opinions and Ways of Worship.

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## CHAP. IV.

### *Mr. Wainhouse's Objections against the Infallibility of the Church, Answered.*

#### OBJECTION I.

**I**F there is an infallible Judge, it follows that our Lord must have him sufficiently known; which he has not done.

#### ANSWER.

THE Holy Catholick Church, we profess in the Creed; the Church of many Nations in each Century from the Beginning of Christianity, is this infallible Judge, the Pillar and Ground of all Truth, against whom the Gates of Hell shall never prevail.

#### OBJECTION II.

**T**HERE is not one Passage of Scripture, which  
B 2 plain-

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plainly says, that the Church of *Rome* is the infallible Guide of Faith.

### ANSWER.

THE true Church of Christ is demonstrated to us in the Scriptures, to be the infallible Guide of Faith; but, even our Enemies being Judges, the Church in Communion with the See of *Rome*, was the true Church of Christ: Therefore the Church in Communion with the See of *Rome*, was the infallible Guide of Faith. And if she ever was the infallible Guide of Faith, she was that Church, which the Scriptures demonstrate, and is so still.



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CHAP.



## CHAP. V.

### *Of Transubstantiation.*

**T**RANSUBSTANTIATION is the Change of Bread and Wine, into the true and real Body and Blood of Christ, made by the Words of Consecration.

As this is the Doctrine of the Church in Communion with the See of *Rome*, so it is of the Church of *England*, if Words have their usual Signification, and excite their proper Ideas. In the Catechism printed in all Books of Common Prayer, to the Question. *What is the Inward Part or Thing signified?* The Answer is: *The Body and Blood of Christ, which is Verily and Indeed taken and received by the Faithful in the Lord's Supper.*

BISHOP *Andrews*, in his Answer to *Bellarmin* says, in the Name of his Church; *We firmly believe that it is the Body of Christ, but after what Manner it is made so, there is not a Word extant in the Gospel: We believe the Presence too, and that no less than yourselves.* And again, ch. viii. p. 194. *The King acknowledges Christ to be truly present, and truly to be adored in the Eucharist. I also with St. Ambrose, adore the Flesh of Christ in the Mysteries.* Dr. *Parker*, Bishop of *Oxford*, confirms this Do-



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ctrine, in his *Reason for abrogating the Test.* Bishop Forbes, another learned Protestant, writes thus, *L. 2. de Euch. c. 2. § 8.* Christ is present in the Sacrament, *After a wonderful, but real Manner.* And again, § 9. *The sounder Protestants, make no doubt of adoring Christ in the Eucharist.*

M<sup>R</sup>. Thorndyke's Testimony is as clear and decisive, *Epil. L. 3. c. 30. p. 350.* I suppose, says he, the Body and Blood of Christ may be adored where-so-ever they are; and must be adored by a good Christian, where the Custom of the Church, which a Christian is obliged to communicate with, requires it. And is not the Presence thereof in the Sacrament of the Eucharist, a just Occasion presently to express, by that bodily Act of Adoration, that inward Honour, which we always carry towards our Lord Christ, as God. — I do believe, that it was so practised, and done in the Ancient Church, and in the Symbols before receiving.

I conclude with the Authority of Dr. Casin, in his History of Transubstantiation, p. 2. speaking of these Words, THIS IS MY BODY, THIS IS MY BLOOD. If any one, says he, make a bare Figure of them; we cannot, and ought not, either excuse, or suffer him in our Churches.

THESE are such plain Confessions of the reality of our Saviour's Presence in the *literal Sense*, as nothing but the Force of Truth cou'd have extorted from the professed Adversaries of the Church of Rome; and must have their due Weight on the Bishop of St. David's, who in his *Vindication of the Miracles, &c. Chap. 5. p. 295*, fondly pretends, *It involves a Multitude of Contradictions.*

THE real Presence is grounded on Scripture. I alledge first the Words of St. Paul, 1 Cor. x. *¶*



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16. *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? I alledge secondly, The Words of Christ, Joan. vi. & 52. The Bread that I will give is my Flesh. & 56. And my Flesh is Meat indeed, and my Blood is Drink indeed. I alledge thirdly, The Words of the Institution, viz. This is my Body, This is my Blood.*

BUT to determine whether this Exposition stands upon a firm and rational, or a chimerical and enthusiastick Foundation, I proceed to the Examination of the Fathers in the Golden Times of the Gospel.

St. Cyril of Hierusalem, *Cath. Myst.* 4, is as full and express to my present purpose, as can well be penned. He writes thus: *Seeing therefore, that Christ says of the Bread, This is my Body; who will dare for the Future to call it in Question? And seeing, the same does assure us and say, This is my Blood; who will be so bold as to doubt, and say, This is not his Blood? By the sole Power of his Will, he once changed Water into Wine in Cana of Galilee; and shall we not believe, he has changed Wine into Blood. Wherefore let us receive Christ's Body and Blood, with All certainty; for in the Figure of Bread, his Body is given, and his Blood in that of Wine. Look not therefore upon it as mere Bread, or as mere Wine; for according to Christ's own Words, It is his Body, and Blood. For tho' Sense persuades you, it is mere Bread and Wine, let Faith confirm you. Judge not of the Thing by the Taste, rather believe with all the Firmness imaginable, that Christ has given you his Body and Blood: Knowing this, believe for certain, that this Bread in appearance, is not Bread, altho' Taste protests it is Bread, but that it is the Body of Christ; and that which seems to be Wine, is not Wine, but the Blood of Christ, altho' the Taste tells you it is Wine.*

THE next Authority is that of St. Chrysostome, who in the Opinion of the Bishop of St. David's, in his *Vindication of the Miracles*, &c. Pag. 443, is a very rational Father, and consequently not over-credulous. Besides he is as rational a Commentator on the Scripture, as any modern Writer can pretend to be. Ibidem Pag. 293.

LET us always believe God, says this great Orator, Hom. 82. in Math. Edit. Savil. Tom. 2. p. 513, and not contradict him, tho' that which he says seems to contradict both our Thoughts and our Senses. — for his Word cannot deceive us, but our Senses may easily be deceived. He never errs, but we are often mistaken. Since therefore he says, This is my Body, let us be fully persuaded of it. — The Things we propose are not done by human Power. He that wrought these Things at his last Supper, is the Author of what is done here. We are but his Ministers; but he that sanctifies and changes them, is Christ himself.

ST. Hilary, Lib. 8. de Trin. advances the same Truth. Jesus is in us by the Verity of his Nature. We eat truly in the Eucharist the Word made Flesh.

ST. Ambrose comes in to the real Presence, Lib. de iis qui init. This Body which we make in the Sacrament, is that which was born of a Virgin.

ST. Augustin, upon these Words, Ferebatur in manibus suis, in Tit. Psalm. 33. Conc. 1. Tom. 4, immediately thus descants: Who can conceive this possible for a Man? Was ever Man carried in his own Hands? He may indeed be carried in the Hands of other People, but no Man was ever carried in his own. I understand not how this can be meant literally of David, but we find it verified in Christ; for  
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he was carried in his own Hands, when giving his very Body, he said, *This is my Body*; for that Body he carried in his own Hands.

THERE is a wonderful Harmony between St. Gregory Nyssen and St. Augustin. We must consider how this only Body, that is daily divided among so many Thousands of the Faithful, is intirely in each, by the Part he receives, and yet remains intire in itself. Cath. Orat. c. 37. Tom. 3.

ST. Justin Martyr, a Person of extraordinary Parts and Learning, and an eminent Apologist for the Christian Religion, in his second Apology to Antoninus Pius, writes to this Effect. *We do not receive it as common Bread, nor as common Drink; but as by the Word of God, our Saviour Jesus Christ was Incarnate, and for our Salvation assumed both Flesh and Blood: So we are taught, that the Elements, by which our Flesh and Blood are nourished by Mutation, being blessed by the Prayer of the Word, became the Flesh and Blood of that Incarnate Jesus.*

I omit a Multitude of Citations of this Nature, and appeal to the Judgment and Candour of any ingenuous Reader, whether these Holy Fathers, who cou'd not be ignorant of the publick Faith of the Church, and never were accused of Error, are not as Authentick Witnesses of the real and substantial Presence of Christ's Body and Blood in the Sacrament, as they are of the *literal* Sense of his Signs and Wonders. They confront in as glaring a Manner the Figurative Scheme of the present British Prelates, as they do the Figurative System of Jesus's Miracles. St. Cyril of Hierusalem, and St. Chrysostome say, We must believe the Holy Eucharist is Christ's Body, tho' seemingly against Sense and Reason; because the blessed Jesus proclaims, *This is my Body*. St. Hilary teaches, the Eucharist

is

## A VINDICATION of the

is the *True* Flesh of Christ, that it is *Truely* his Body, that we receive his *True* Body. St. *Ambrose* tells us, The Eucharist is the Body and Blood of Christ, which he took of the Virgin. St. *Gregory Nyssen*, infers from the real Presence, that Christ's Body is not *only in Heaven*, but in *many Places*; and by Consequence he does not confine Omnipotence to the narrow Views and Ideas of human Understanding, but speaks in Terms the most expressive of the Extent of the Divine Power. St. *Augustine* assures us, The Body of Christ is present, not only as a Figure or Sign, but *really*, and in a *literal* Sense. St. *Justin Martyr* informs the Roman Emperor and Senate, That the Christians receive the Flesh and Blood of the Incarnate Jesus: So he answers the Aspersions of *Infanticide*, and the Imposture of *Thyestean* Feasts, generally received by *Pagan* Antiquity, on Account of the real Presence, as this eminent Writer witnesses; and *Origen*, in his elaborate Treatise against *Celsus*.

HENCE I infer first, The Words of the Institution of the Sacrament, and by Consequence the other Places of the Scripture, are to be taken in a *literal* Sense.

HENCE I infer secondly, Those who assert the Body and Blood of Christ are *Verily* and *Indeed* taken, and disbelieve the *literal* Sense of the Words of the Institution, have not a plausible Appearance of a seeming Probability; their Opinion is a chimerical Position, an unintelligible Jargon, and a Contradiction in Terms.

HENCE I infer thirdly, It is a Blasphemy to believe the Body and Blood of Christ *Verily* and *Indeed* taken, and deny them to be the Object of our Worship in the Eucharist.

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HENCE I infer fourthly, It is a meer Dream and Delusion, to pretend with the Bishop of St. David's, in the *Vindication of the Miracles, &c.* Chap. 5. pag. 294, that *Paschasius Radbertus*, was the *Founder of the Doctrine of Transubstantiation*. This learned Prelate was surely under a strong Inclination to asperse the Church in Communion with the See of *Rome*, or had not patronized this wild Romantick Imagination: So unfair and disingenuous an Artifice is very unbecoming a Person conversant in Ecclesiastical Antiquities; but cannot annul Facts, and the united Authority of the Fathers, who are so well known to have asserted the Presence of Christ in the Sacrament of his Body and Blood in the *literal* Sense.

HENCE I infer fifthly, If the Church, established by Law, denies the *literal* Sense of these Words, *This is my Body*, against the Torrent of Antiquity; because the Mystery is incomprehensible, and gives a non-plus to Reason: The same Theology may give the Figure to these Passages, *The Word was made Flesh*. Joan. i. § 14. *I and my Father are one*. Joan. x. § 30. *These three are one*. Joan. Epist. i. c. 5. § 7. And mystical *Woolston* may convert the Gospel it self into one Cabalistical *Figure*, and draw the whole Scripture into Metaphore and Allegory, and skreen himself on the preceeding Sentiments of the Church of *England*, which makes Profession of *the most rational Religion in the World*; if he believes his noble Adversary, and is credulous enough to receive this Paradoxical Point against the *Letter* of the Gospel, and the concurrent Testimony of the Fathers, into his new-minted Infidel-Reformation.



## C H A P. VI.

*Mr. Wainhouse's Objections against Transubstantiation, Answered.*

## OBJECTION I.

**T**RANSUBSTANTIATION is monstrously unreasonable, and undermines the Foundation of Christianity. If I am to believe my Senses, I am sure this Doctrine cannot be true; but if the Senses are not to be relied on, I cannot be certain of the Truth of the Christian Religion; for then the Apostles might be deceived in the Miracles of Christ. And if the Senses are to be relied on, Bread and Wine are not changed into the Body and Blood of Christ. It is evident then we must depend upon our Senses, or be certain of Nothing.

## ANSWER.

THE Senses are always to be relied on, when neither Reason nor a rational Faith interferes. Reason sometimes does not join Issue with the Impression of the Senses, and God is to be believed before the Eyes, Taste and Touch. *Josue*, cap. v. § 14, 15, 16, when he honoured the Angel, did not conclude

clude with the Sensation of the Eye; he might however rely upon it another Time.

## OBJECTION II.

TRANSUBSTANTIATION is a Doctrine stupid and absurd; for what can be more stupid and barbarous, than to eat the Flesh of that God whom we adore.

## ANSWER I°

THIS is the Blasphemy of *Averroes* \* the Philosopher, who scoffed at the Christians for eating their God. St. Paul's Answer to Blasphemies of this Nature, is much to the Purpose: *Loquimur Dei sapientiam in Mystério, quæ abscondita est. — Animalis autem homo non percipit ea, quæ sunt spiritus Dei: Stultitia enim est illi, & non potest intelligere.* Ad Cor. 1. cap. 2. v. 7, 14. We speak the Wisdom of God in a Mystery, which is hid — The sensual Man does not take the Things that are of the Spirit of God, he esteems them stupid and absurd, and cannot understand them.

\* Comment. in Metaphys.

## ANSWER II°

IF Protestants ever adore Jesus Christ, and receive his Body and Blood *Verily* and *Indeed*, they eat the Flesh of that God, whom they adore.

## OBJECTION III.

IF the Primitive Christians held this Doctrine, the Heathens wou'd have ridiculed it, which we don't find they did.

## ANSWER.

THOSE who are conversant in the Ecclesiastical

## A VINDICATION of the

cal History, cannot but know this Point of the Christian Religion was kept Secret, not only from the Heathens, but even from the Cathecumens. However *Simon*, the Magician, on Account of this Mystery, accused the Christians for eating the Flesh of Infants in their *Thyestean* Entertainments.

## OBJECTION IV.

IT is an evident and gross Contradiction for the same Body to be in several Places at once.

## ANSWER.

THO' Reason perhaps cannot demonstrate this Truth, it is no more a Contradiction, or against Reason, than for Three to be One, and One Three; for God to be unchangeable and incarnate, an indivisible, necessary, uncompounded Essence, and a Free Agent.

## OBJECTION V.

IF Roman Catholicks Reason aright in the Point under Examination, Human Understanding can never be certain there are any such Words in the New Testament, as, *This is my Body*, and *This is my Blood*. The Evidence we have for these Words, is the Evidence of Sense: But if the Senses are to be relied on, we have the Evidence of more Senses against Transubstantiation, than we have of these Words being in the New Testament.

## ANSWER.

THE Evidence which ascertains these Words, *This is my Body*, *This is my Blood*, is the Evidence of Sense; when neither Reason nor Faith opposes the Testimony: Under these Circumstances the Senses



Senses cannot be deceived. The Evidence of one single Sense, when Faith and Reason are in Alliance with it, is far beyond the Evidence of more Senses, if either Reason or Faith makes an Exception, which is the present Case.

## OBJECTION VI.

OUR Lord says, He is the *Door*, and the *True Vine*; the Church is called *his Body*, and the *Rock* is said to be Christ. But these Expressions are not *literally* true; and it is absurd to take the Words of the Institution in the *literal* Sense.

## ANSWER.

No Body ever took our Saviour for a real Door, a Vine, or his Apostles for Vine-Branches, or the Church for his real Body, and the Rock for Christ; tho' the Doctors and Prelates of the Church, in all Ages, have understood *literally* the Words of the Institution; which is a Demonstration the Ideas of the Propositions are differently combined. *Berengarius*, in the eleventh Century, gave them a bare Figurative Sense, and was condemned in eleven different Councils, above four hundred Years before the Reformation. In four Councils at *Rome*, *Anno* 1050, 1059, 1078, 1079. In a Council at *Verceil*, and in another at *Paris*, *Anno* 1050. In a Council at *Tours*, *Anno* 1055. In a Council at *Roan*, *Anno* 1063. In a Council at *Poitiers*, *Anno* 1075. In a Council at *Burdeaux*, *Anno* 1080. In a Council at *Placentia*, *Anno* 1094, consisting of Prelates from most Parts of the Christian World. *Cyrillus Lucaris*, Patriarch of *Constantinople*, was condemned on the same Account, by the Greek Church, in the most solemn Manner, *Anno* 1639, 1642.

## OBJECTION VII.

OUR Lord in the Institution of the Sacrament, uses Words which cannot be taken strictly. When he gave the Bread to his Disciples, he said, *This is my Body which is broken for you* --- And when he gave the Cup, he said, *This is my Blood of the New Testament, which is shed for many for the Remission of Sins.* If these Words be taken in a literal Sense, they are not true; for then his Body was not broken, nor his Blood shed. And the Disciples would have been surprized at this, and asked many Questions,

## ANSWER.

THE Body of the Blessed Jesus was truly broken, and his Blood truly shed at the Circumcision: which makes both Propositions true in the *literal* Sense. The breaking of the Typical Elements is another Reason of this Denomination: To this I add a Third, and it is because the Body is sacramentally divided from the Blood by the Efficacy of the Words, *This is my Body*, and the Blood is Sacramentally divided from the Body by Virtue of the Words, *This is my Blood.* The Disciples were not surprized at the Institution of the Sacrament, because they had been Instructed in the Doctrine of this high Mystery before, in the 6th Chapter of St. John.

## OBJECTION VIII.

Justin Martyr calls the Eucharist, *That Food by which our Flesh and Blood are nourished*; and the Elements Bread, which our Lord Jesus Christ gave to be offered in Remembrance of the Passion which he suffered for Men; and the Cup in Remembrance of his Blood.

AN-

ANSWER.

As our Souls were redeemed by the Blood of Christ, so our Bodies are nourished by it to Glory and Immortality, without any digestive Alteration of the sacred Humanity. The Elements are commemorative of Jesus's Sufferings, and keep the Name of Bread and Wine, because they retain the Figure.

OBJECTION IX.

ST. Iraneus writes thus: *The Bread receiving the Divine Invocation, is no longer common Bread, but the Eucharist, consisting of two Things, an Earthly and a Heavenly.*

ANSWER.

THE Elements, or the Species of Bread and Wine are the *Earthly Thing*, and the Body and Blood of Christ are the *Heavenly Thing*. The Abettors of a bare figurative Presence, will find it no Easy Matter to distinguish with St. Iraneus two real Beings in the Eucharist, an Earthly one, and a Heavenly one, the Effect and Product of the Divine Invocation. The Gentlemen of the Reformation, I own, make much of the Earthly Thing, but will never reach the Heavenly.

OBJECTION X.

ST. Iraneus says, *The Substance of our Flesh is increased by the Body and Blood of Christ.* He adds likewise how the Servants of certain Christians told the Heathens they had heard from their Masters, *that the Divine Communion was the Body and Blood of Christ.* Upon this Information the Martyrs

## A VINDICATION of the

*Sanctus* and *Blandina* were put to the Rack to confess it. *Blandina* answered, *How could they endure to do this, who abstained from such Flesh, as they might lawfully eat.*

### ANSWER.

IT is not impossible for the Substance of our Flesh to be increased by the Sacrament of the Body and Blood of Christ; for the Elements may by the Divine Power accede to a new Matter. However *Irenæus* speaks of an Increase to Glory against the Reformers of that Age, who denied the Resurrection. The Pagan Inquisitors imagined the Christians eat the Body and Blood of Christ in a carnal Manner: This, Saint *Blandina* denied, and so do all in Communion with the See of *Rome*.

### OBJECTION XI.

*Clemens Alexandrinus* is of Opinion, there is a twofold Blood of our Lord; the one carnal, by which we are redeemed from Death, the other spiritual. Wine says he, is the Symbol of Christ's Body, and the Blood of Christ is the Blood of the Vine. Christ did Allegorically call the Wine himself. Our Saviour gave that Bread to be eaten which he had broken. We therefore eat Bread, and not the natural Body of Christ in the Eucharist.

### ANSWER.

THE true Blood of Christ has a double Capacity: First, it is carnal Blood, and has a Power so to affect the Sensorium of the Eye, Smell, Taste and Touch, as to form it's proper Idea. Secondly, it is spiritual Blood, and in this State loses the former Power. The true and carnal Blood of Christ redeemed us: The true and spiritual Blood  
of



## Old Church of England, &c.

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of Christ is *Verily* and *Indeed* taken in the Eucharist. As Christ calls himself a *True Vine*, so Wine may be called Allegorically *Christ*, and his Blood *the Blood of the Vine*. The Elements of Wine contain also, and are the Symbols of his Body. As *Moses* cast his Rod upon the Ground, and the Serpent was produced by a true and wonderful Transubstantiation, so our Saviour gave that Bread to be eaten, which he had broken, saying, *This is my Body*, and transformed it into himself.

### OBJECTION XII.

*Tertullian, Origen, St. Hierom* and others teach, that Christ gives us the Image, and represents his own Body by Bread.

### ANSWER.

THE Eucharist is not a *bare* Figure and Representation of Christ's Body and Blood. The Elements are called Bread, because they alarm the Senses after the same Manner, and by Consequence occasion the peculiar Idea of Bread.

### OBJECTION XIII.

ST. *Cyprian* writing against those, who gave the Communion in Water only, says, *That the Blood of Christ, with which we are redeemed and quickened, cannot seem to be in the Cup, when there is no Wine in the Cup --- Christ offered the same that Melchisedec had offered, that is Bread and Wine. --- We see the People figuratively represented in the Water; and the Blood of Christ in the Wine.*

### ANSWER.

WINE and not Water alone is the Subject-Matter

# A VINDICATION of the

ter of the Sacrament: Therefore when there is no Wine in the Cup before the Consecration, *The Blood of Christ, with which we are redeemed*, cannot be in the Cup after the Mystical Benediction, which otherwise, according to St. *Cyprian*, would be really there. Christ offers the same as *Melchisedec*, because Bread and Wine are the Matter of the Eucharist, and the Shape it constantly assumes. The cold Water which the *Latins* mingle with the Wine before the Consecration, and warm Water which the *Greeks* use after it, as *Arcudius* remarks *de Sacr. Euch. cap. 39*, (a Ceremony of the Primitive Christianity, tho' reformed away by the Authority of the Church of *England*) represents the People, as the Wine is the Figure of the Blood of Christ before the Consecration, and the Appearance of Wine the Symbol of it after the Consecration.

## OBJECTION XIV.

*Origen* discoursing of this Subject, says, *The Food sanctified by the Word of God, as to that, which is material in it, goes into the Belly, and is cast into the Draught. So much for the Typical and Symbolical Body.*

## ANSWER.

*Origen*, or whosoever is the Author of the Homily, speaks only of the material Part of the Sacrament, or of the Elements, which are the Typical and Symbolical, but not the True Body of Christ.

## C H A P.



C H A P. VII.

*Mr. Wainhouse's Objections against  
the Worship of the blessed Eucha-  
rist, Answered.*

OBJECTION I.

**I**T is plain and gross Idolatry to pay Divine Honours to an insensible Piece of Matter, such as Bread and Wine. The Papists must own that they are Idolaters, If Transubstantiation is not true, and such a Change be not made in the Sacrament. They are not excused, as Archbishop *Tillotson* truly observes, because they intend to worship God and not a Creature; for so the *Persians* might be excused from Idolatry in worshipping the Sun, because they intend to worship God and not a Creature; and so indeed we may excuse all the Idolatry that ever was in the World, which is nothing else but a Mistake of the Deity, and upon that Mistake a Worshipping of something as God, which is not God.

## ANSWER.

IDOLATRY, as Dr. Tillotson defines it, is a *Mistake of the Deity, and upon that Mistake a worshipping of something as God, which is not God.* But tho', by an impossible Position in Catholick Principles, Transubstantiation shou'd not be true, a Roman-Catholick wou'd not be in a Mistake of the Deity, and upon that Mistake worship something as God, which is not God. For tho' Transubstantiation precisely be supposed not true, the Blessed Jesus is still God, and nothing but God is the Object of Catholick Adoration and *Latria*. By Consequence therefore, he is not as the *Persians* in a Mistake of the Deity, nor upon that Mistake worships something as God, which is not God. Hence it is plain to a Demonstration, even in the Principles of this learned Protestant Prelate, Catholicks are no Idolaters.

## OBJECTION II.

A Roman-Catholick can never be certain that such a Change is made, because according to the Express Determination of the Council of Trent, That depends upon the Mind and Intention of the Priest, which as Dr. Tillotson wisely Remarks, cannot certainly be known but by Revelation.

ANSWER I<sup>o</sup>

THE Priest, I presume, is conscious of his own Intention without a special Revelation, and Consequently on this Account cannot reasonably doubt of the Effect. However, a Moral and Prudential Certainty of this wonderfull Change is sufficient for a wise Man. And whosoever requires a greater Satisfaction for the Validity of a Christian



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stian Sacrament, which depends on the Action of a Free Agent, will never obtain it.

### ANSWER II<sup>o</sup>

THE valid Administration of Baptism, in the present Principles of the Church of *England*, depends on the Right Intention of the Priest, and on his valid Ordination; and by consequence on the Validity of the *English* Ordinations; which, tho' placed in their full Lustre, with all the Advantage possible, and thoroughly examined by Mr. *Thomas Brown*, In the *Story of the Ordination*, &c. appear certainly doubtful.

HENCE I infer first: In these Principles, it is a reasonable Doubt whether there is a Christian or no, in the Prelatick Order of the Parliamentary Church of *England*.

HENCE I infer secondly: Whosoever has been christened by a Rector of this national Church, may prudently call in Question the Validity of his Baptism.

HENCE I infer thirdly: It is the greatest Imprudence and Folly to continue in a Church, whose Ministers have probably no Power to exercise the Priestly Functions.

### OBJECTION III.

THE Christians derided the Heathens for worshipping Things that were dumb and without Life. Therefore had the Christians worshipped the Eucharist, the Heathens wou'd have retorted this upon them.

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## ANSWER.

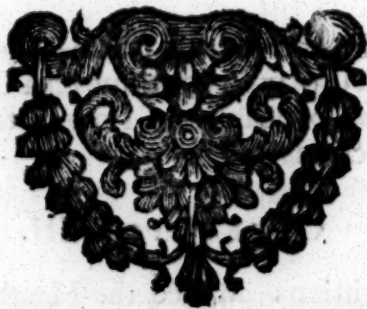
CHRIST under the Sacramental Elements is the living God, not Dumb and Senseless. Ignorance alone could retort the Argument, or accuse the Christians of adoring *Bacchus* and *Ceres*.

## OBJECTION IV.

THERE is no mention made for many Ages of the Elevation of the Host upon any Account, much less for Adoration.

## ANSWER.

THE Elevation of the Host is no material Part of the Catholick Faith, but a mere Ceremony, tho' above 900 Years older than the Reformation. As to the Adoration of it; *St. Augustin* in *Psal. xcvi. 5*, says, *no one eats this Flesh but he adores it first.*



C H A P.



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## CHAP. VIII.

### *Of Communion under one Kind.*

**I**T was the Practise of the Catholick Church in the first and second Age, after the Apostles, and so by Consequence came originally from the Apostles themselves, to administer the holy Eucharist to the Faithful, sometimes in one Kind, sometimes in both. First, one Kind was used in the Communion of the Sick. *St. Denys of Alex. Apud Euseb. lib. 6. c. 44.* Secondly, one Kind was in Use in administering it to Infants, who received the Cup without the Host. *St. Cypr. Lib. de Lapsis.* Thirdly, the Faithful were permitted to keep the Consecrated Hosts, and to receive the Blessed Sacrament in private. So *Tertullian, Lib. 2. ad Ux. cap. 5.* *St. Cyprian, Lib. de Lapsis.* *St. Hierom in Apol. ad Pammach.* *St. Ambrose in Oratione funebri Satyri.* Fourthly, the Recluses provided themselves with the consecrated Bread alone to communicate in their Cells: *St. Basil approves the Practise Epist. 269 ad Casariam Patritiam,* and calls

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calls that Communion a *Participation of the Body and Blood of Christ*. St. *Chrysostome* in the fourth Century, as it appears from *Sozomen*, *Lib. 8. cap. 4*, gave the Blessed Sacrament in his Church at *Constantinople* under one Kind. And in the fifth Century, at *Rome* the Faithfull in St. *Leo's* Time received in the Publick Assemblies in one or both Kinds as they judged convenient. St. *Leo Serm. 4. de Quadrag.* If any one requires more Satisfaction, I refer him to *Arcudius*, *Lib. 3, cap. 53, pag. 329.*

IT is as evident then as History can make past *Facts*, in the best and purest Ages, this was looked upon as a Matter of Discipline only, not of any Divine Precept.

MR. *Wainhouse* seems conscious his Reasoning is weak, and wou'd concede the Doctrine of the Church of *Rome* to be lawful, *If it was practised in the Apostles Time*; which, besides the preceding Arguments, I prove thus: The *Jewish* Converts were zealous Observers of the Ceremonial Law, *Act. xxi. & 20.* But one of the Ceremonial Laws of the *Nazareans* was, that they shou'd never drink any Thing that can inebriate. Therefore the *Nazarean Neophytes* never took the Cup, tho' they continued stedfastly in the Apostle's Doctrine, and in breaking of Bread. *Acts cap. ii. & 42*, which St. *Augustin*, *Epif. ad Casulanum*, and other holy Fathers understand of the Eucharist.

BISHOP *Montague*, a learned Doctor of the Church of *England*, condemns those who Clamour so loud, and are so positive that the Scripture is against this Doctrine of the Church in Communion with the See of *Rome*. *Where does the Scripture*, says he, *command that the People shou'd receive the Sacrament of the Lord's Supper in both Kinds?* ----

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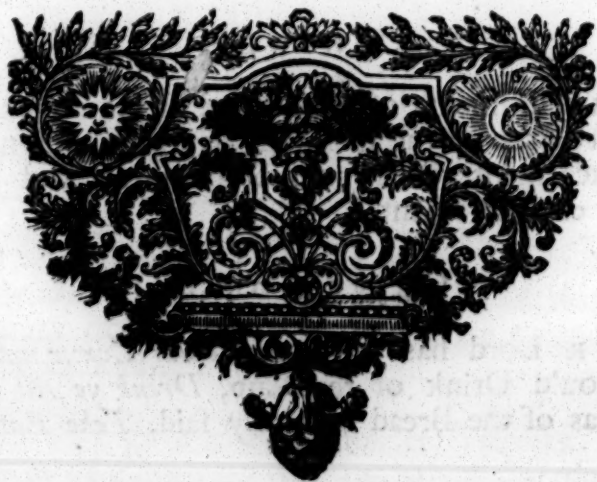
*The Scripture teaches no such Thing, the Scripture does not command it. T. 1. Orig. p. 396.*

THE *French* Protestants are of the same Opinion, and in their Synod at *Poitiers*, *An. 1560*, of the *Lord's Supper*, chap. 12. *Ar. 7<sup>o</sup>*, have Decreed, that in some Cases the Communion ought to be administered to the Faithful under one Kind.

HENCE I infer first, This Practice is not against Christ's Institution of the Sacrament: For else it cou'd not have been dispens'd with.

HENCE I infer secondly, The Communion under one Kind is a perfect and intire Sacrament.

HENCE I infer thirdly, It is plain the Reformation, as founded on this Point of Church-Discipline, is an indefensible Cause.



CHAP.



## C H A P. IX.

*Mr. Wainhouse's Objections, and others, against the Communion under one Kind, Answer'd.*

## OBJECTION I.

**B**OTH Parts of the Sacrament ought to be administered to all Christians alike.

## ANSWER.

THE Elements of Bread and Wine are the Essential Parts of the Christian Sacrifice, but not of the Sacrament, which may be compleat and intire under each Element.

## OBJECTION II.

OUR Lord has left a *particular Command* that *All* shou'd Drink of the Cup, *Drink ye All of it*; whereas of the Bread it is *only* said, *Take Eat*.

ANSWER. I<sup>o</sup>

THE Apostles then, in the reformed Theology of

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of this Protestant Divine, had only a particular Command to take the Cup, and might chuse whether they wou'd Eat or no. And by Consequence every one of Mr. *Wainhouse's* Congregation hath the same Liberty, and may reasonably ask, since in his Principles All the Apostles had not a particular Command to eat, why he teaches that Both Elements By *Christ's Ordinance and Commandment* ought to be administred to All Christian Men alike? A Catholick will desire a clear Solution of another Difficulty: It is a Sacrilege to take half a Sacrament: But the Apostles had only a particular Command to Drink of the Cup; therefore to Drink of the Cup is not half, but an intire Sacrament. And if so, why Eating shou'd not be a compleat Sacrament, is not easy to comprehend.

ANSWER II<sup>o</sup>

THESE Consequences are not conclusive: *Christ Math. xxvi. & 27. Commanded All his Apostles to drink of the Cup.* Therefore he commanded All Christians to do the same.

CHRIST *Math. xxviii. & 19,* said to All his Apostles, *Go and teach All Nations:* Therefore All who make Profession of the Name of Christ, have the same Commission.

CHRIST said to All his Apostles, *Luke xxii. & 19. Do this in Remembrance of me.* Therefore this Power of the Priestly Order is to be extended to All the Faithful.

CHRIST gave to his Apostles, *John xx. & 22,* a Power of Forgiving Sin, on which Sacramental Confession is grounded: *Whose Sin soever you remit, they are remitted.* Therefore we have all the like Credentials.

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## A VINDICATION of the

THE Church of *England* pleads for the first Consequence, the Quaker for the second, and perhaps the Conclusiveness of the other two, will be defended with equal Zeal in After Ages.

### OBJECTION III.

*Justin* Martyr says, that both Kinds were given to those who were present, and that they were likewise sent to those who were absent. He also expressly teaches us, that the Bread was offered in Memory of Christ's Body, and the Cup in Memory of his Blood. Therefore it is clear he never thought Christ was intire and truely under each Kind.

### ANSWER.

ALL might be granted without any Prejudice to the Cause, except the Author's Consequence, which being Groundless may reasonably be denied. However, *St. Justin's* Words are these, *APOL. 2. The Deacons carried to the Absent that which was consecrated with Thanksgiving*: Which is true, tho' they only receiv'd under one Kind.

### OBJECTION IV.

*St. Cyprian* condemns those, who used Water and not Wine in the Eucharist. And by Consequence was of Opinion that Christ's Commandment was not observed, unless his Disciples did observe and do, what Christ himself had directed and done; and we ought to obey God rather than Men.

### ANSWER.

CHRIST instituted the Matter and Form of the Sacraments, and by his Orders Wine is the Subject-Matter of the Eucharist. The first Administration

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nistration of this Sacrament was in *Both Kinds, After Supper and Sitting.* And as the Morning Communion of the Church of *England*, and the Posture of Receiving are not contrary to Scripture-Evidence and the Institution of Christ, so neither is the Communion in one Kind opposite to the Divine Appointment.

## OBJECTION V.

**ST. Paul** 1 Cor. xi. v 27, writes thus. *Wherefore whosoever shall eat this Bread, And drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* Therefore the Body and Blood of the Lord are only received by him who eats the Bread and drinks off the Cup.

## ANSWER.

**THE** Protestant Translator thought fit to falsify this Text, because it is a clear Intimation that in St. Paul's Time the Eucharist was not always given under both Kinds. The Apostle's Words faithfully translated run thus: *Wherefore whosoever shall eat this Bread, Or drink the Cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord.* ὅτε ὁς ἀνέσθη τὸ ἄρτον τούτου, ἢ πίνη τὸ ποτήριον τοῦ κρείου ἀνοξίας, ἐνοχούεται τῷ σώματος καὶ αἵματος τοῦ κυρίου. And by Consequence the Body and Blood of the Lord are truly present in the Sacrament, and truly taken by him who receives under one Kind,





## C H A P. X.

*Of the Sacrifice of the Mass.*

**T**HE Catholick Church, by the Word *Mass*, understands the great Propitiatory Sacrifice of the Body and Blood of Christ offered to God in an unbloody Manner, by the Priest at the Altar, for the Living and for the Dead. This wonderful Victim of Divine Love Christ gave to us, when he said, *This is my Body*, Math. xxvi. & 27. *This is my Blood of the New Testament, which shall be shed for many unto remission of Sins.* & 28.

WE believe that Christ has left in his Church this Sacrifice, that the bloody Oblation of *Calvary* may be represented, and the sovereign Virtue thereof applied to us. Whether it is Absolute in itself, or only Commemorative, whether it is Propitiatory as the Sacrifice of the Cross, are Questions which do not concern the Publick Faith of the Catholick Church. It is manifest by the concurrent Testimonies of the Holy Fathers, ever since the Time of the Apostles, that the Blessed Eucharist has always been used in the Church, both as a Sacrament and a Sacrifice.

ST.

S T. *Andrew* the Apostle, if we credit the Clergy of *Achaia*, told the Proconsul *Ageas*, *That he sacrificed on the Altar that immaculate Lamb, which remains intire and alive, tho' his Flesh be eaten, and his Blood be drunk by the Faithful.*

S T. *Gregory Nyssen* affirms, *Orat. 2. de Resurrect.* That *Chrill's Body* was sacrificed after an occult and invisible Manner, when with his Blood, he gave it his Disciples to eat.

S T. *Cyril of Alexandria* assures us, *Epis. ad Nest. Lab. Tom. 3.* That in our Churches we celebrate an unbloody Sacrifice, being made Partakers of the holy Flesh and precious Blood of *Christ our Saviour.*

S T. *Augustin de Civ. Dei L. 10. cap. 20,* writes very clearly upon this Subject: *The Sacrifice of the Eucharist*, says he, *has succeeded all the ancient Victims that were immolated to signify the future Sacrifice; and in this Sense we understand the 39th Psalm, where by Prophecy, he says, you won'd have no Oblation, nor Sacrifice, and you have framed me a Body: because in Place of all these Sacrifices, we offer his Body, and is given them who partake of the Oblation.*

S T. *Chrysostome, Hom. 54. In Epis. ad Heb. Edit. Savil. Pag. 523.* Discourses thus. *We offer not as in the old Law sometimes one Victim, sometimes another, but here it is always the same; and for this Reason, there is only one Sacrifice. For did the Diversity of Places multiply the Sacrifice, there would be many Christs; but there is one alone, intire here, and intire there, having but one Body in all these Places, and for this Reason there is but one Sacrifice.*

I close these Citations with the Council of *Ephesus*, *In Declarat. II Anath.* *We offer in our Churches a Holy, Life-giving and unbloody Sacrifice. It is not the Body and Blood of a common Man, but*

## A VINDICATION of the

*we receive it as the True Body and Blood of the Word, that gives Life to all.*

IT is now above Thirteen Hundred Years ago since the Sacrifice of the Altar was call'd the *Mafs*. The 2d Council of *Carthage can. 3*, and the 4th *can. 84*, give the solemn Worship of God this Name. *St. Hierom* upon the Proverbs, *cap. 11*, terms it so: *Defunctorum Animas Missarum Celebrationibus adjuvari*. The Souls of the Dead are assisted by the *Mafs*. *St. Ambrose, L. 2. Epis. 14*, says of himself, *Ego mansi in munere, Missam facere capi*. I continued the Office, I began to say *Mafs*. *St. Leo, Epist. 81, ad Dioscorum*, writes thus: When the Multitude is so great, that the Church cannot hold them all, let there be no difficulty made to offer the Sacrifice oftner than once. For some Part of the People must of Necessity be deprived of their Devotions, if following the Custom of saying *Mafs* but once, none can offer up the Sacrifice, but they, who come early in the Morning.

HENCE I infer first, The true Epocha of the *Mafs*, is the *Last Supper*, at the Institution of the Sacrament.

HENCE I infer secondly, Jesus Christ himself was the First Massing Priest, who performed this Function of the sacred Ministry; tho' now it is accounted High Treason so to officiate in *Great Britain*.

HENCE I infer thirdly, Saying *Mafs*, to be present at it, to erect Altars, and adorn them for this August Sacrifice, which has been offered to God for so many Ages, cannot but receive the Divine Approbation. The Church of *England* offered this Divine Sacrifice in her Publick Worship for 900 Years, and the British Church for 1300 before the Great Ecclesiastical Revolution, and it is at present the Sacrifice of all Christian Societies in the Greek Church.

CHAP.





## CHAP. XI.

### *Mr. Wainhouse's Objections against the Sacrifice of the Mass, Answer'd.*

#### OBJECTION I.

**T**HE Eucharist is not a True, Proper, and Propitiatory Sacrifice: For does the Priest offer the same as Christ did, or another? If another, then not True and Propitiatory, for Christ alone is the Propitiation for our Sins, and for the Sins of the whole World. If the same, then not an unbloody Sacrifice; for Christ's Sacrifice was a bloody one.

#### ANSWER.

**T**HE Priest offers the same Sacrifice as Christ did, but in a different Manner; Christ gave himself as a bloody Victim on Mount *Calvary*, and the Priest presents the same Oblation under the sacramental Elements of Bread and Wine.

## OBJECTION II.

THE offering of Christ once made, is a perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both original and actual; why then shou'd we Sacrifice Christ again?

## ANSWER.

THE bloody Oblation of Christ was of an infinite Value in the Highest Order of Infinites, and more than sufficient for our Ransom. The Blessed Jesus does not merit in the Sacrifice of the Mass; there he applies to Man the Divine Treasure of his sacred Passion, both as it is a Sacrament, and a True, Proper, and Propitiatory, tho' a Commemorative Sacrifice of the Cross. As Baptism and the Eucharist, in the Principles of the Church of *England*, are an Application of Christ's more than infinite Merits; so the sacramental Immolation of the Son of God, in parity of Reason, is highly beneficial to Mankind.

## OBJECTION III.

ACCORDING to St. *Paul*, in the 9th Chapter of his Canonical Epistle to the *Hebrews*, § 22. *Without shedding of Blood there is no Remission*. The Mass therefore is not a Propitiatory Sacrifice, if the Blood of Christ is not shed therein.

ANSWER I<sup>o</sup>

THIS reasoning does not conclude: In the Mo-  
saick Dispensation, of which the Apostle discourses  
in that Epistle, there was no Remission without  
shedding of Blood. Therefore neither in the New  
Dispensation, and in the Law of Grace.

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ANSWER II<sup>o</sup>

*IF the Blood of Goates and Oxen sanctifies, how much more the Blood of Christ, which is present Verily and Indeed, and Mystically shed in this sublime Christian Sacrifice.*

OBJECTION IV.

CHRIST does not suffer in the Mass, and so does not offer himself there; for St. Paul says, *It is not needful that he should offer himself often, for then must he have often suffered.* Heb. ix. 25, 26.

ANSWER.

CHRIST does not suffer, and by consequence is not in the Mass a bloody Victim of Merit and Satisfaction, of which St. Paul speaks, but barely a Victim and Sacrifice of Application.

OBJECTION V.

IN the 10th Chapter *ad Heb.* v. 14. St. Paul assures us, That *Christ by one offering of himself to Death for us, has perfected for ever them that are sanctified.* Why then should we offer Christ again? What Necessity to repeat that which is perfectly done?

ANSWER I<sup>o</sup>

*CHRIST by one offering of himself to Death for us, has perfected for ever them that are sanctified.* What necessity then, says the Quaker in his pious Groans and Raptures of the Spirit, for the useless Sacraments of the Church of England? Baptism and the Lord's Supper are prophane Things, Episcopacy

# A VINDICATION of the

copacy and Priesthood, needless; for we are sanctified and perfected for ever by one offering.

## ANSWER II<sup>o</sup>

IN regard of Man, the Passion of Christ is the Meritorious Cause of those Blessings he receives in the supernatural Order of Grace. The Merit and Satisfaction of our Mediator of Redemption is complete and adæquate; his bloody Offering is never repeated, tho' its Virtue and Efficacy are applied to us in the Sacraments of Divine Institution.

## OBJECTION VI.

WHEN the first Christians were reproached by the Heathens for having no Altars and Sacrifices; they did not answer, that they offered a most valuable Sacrifice, which they wou'd have done, had they believed the Sacrifice of the Mass.

## ANSWER.

THE Great Mysteries of the Christian Faith were commonly and industriously kept Secret from the Gentiles: So *Tertullian* L. 2. *ad Uxorem*, cap. 5. *De Præscrip.* cap. 41. *Saint Ambrose*, *Lib. de Initiatis*, cap. 9. *St. Athanasius*, *Tom. 1. in Apolog.* 2. However *St. Andrew* the Apostle, as we have seen, and *St. Justin Martyr*, *Dial. cum Triph.* make mention of the Sacrifice of Christ's Body and Blood.

CHAP.

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## CHAP. XII.

### Of Purgatory.

**T**HERE is a *Way of Living*, so good, says St. Augustin in his *Enchiridion*, cap. 110, that it stands not in need of Relief after Death; and another so bad, that after Death it cannot be assisted. There is a *Way of Living*, neither so good, that it does not want Help after Death, nor so bad, that it is incapable of Relief after it. This is what the Catholick Church means by Purgatory.

HE deduces this Doctrine from *Math. xii. v. 32.* *Whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* Upon which Passage he Reasons thus, *L. 21. De Civ. Dei, cap. 24.* It won'd not be truly said of some Sins, that they shall neither be forgiven in this World, nor in the World to come; unless there were other Sins, which tho' not forgiven in this Life, may yet be forgiven in the next. Nothing defiled, we know, enters Heaven, and in Hell there is no Forgiveness. There is, by consequence a Middle State of Souls, in which some Sins may be forgiven. If we consult the venerable Witnesses of Primitive Christianity, we shall find they positively maintain a Middle State in the other World.

*THE* Body of Constantine the Great, after his Decease, as it is recounted by Eusebus, L. 4. de Vitâ Constan. c. 71, being exposed upon a stately Throne, — great Numbers of People, together with the Priests, offered up Prayers to God, not without Sighs and Tears for the Soul of the Emperor: Thus performing a most acceptable Office to their Prince of pious Memory? — His Body had a Place with the Monument of the Apostles, that it might be vouchsafed the Divine Rites and Mystick Service.

THIS pious Office was not only performed to the Faithful departed at their Decease, but every Year at the Return of that Day. So Tertullian, Lib. de Monogam: c. 10, speaking of a Christian Widow: She both prays for the Soul of her Husband, and begs a Refreshment for him in the mean Time, and keeps his Anniversaries.

ST. Epiphanius acknowledges that the Church has this Tradition from Christ, That Prayers are profitable for the Dead, tho' they do not extinguish All Sins. Hær. 75. § 8. T. 1. p. 912. And that one Part of Aerius's Heresy was, That the Prayers and Alms of the Living did the Dead no good. § 3. p. 908.

ST. Chrysostome attributes it to the Apostles, Hom. 3. in Epif. ad Philipp. The Apostles did not in Vain command these Things, that in the venerable and dreadful Mysteries, the Dead should be remembred. They knew they wou'd derive a considerable Advantage from them. For whilst all the People stand with open Arms, as well as the Priests, and the Tremendous Sacrifice is present, how shou'd we not appease God by praying for them?

ST. Cyril of Hierusalem, writes thus, Cat. Mystag. 5. p. 241. We pray for All that die amongst us: thinking it to be the greatest Help that can be to their Souls,

*Souls, to have the holy and dreadful Sacrifice of the Altar offered in Supplication for them.*

MR. Thorndike, in just Weights and Measures, chap. xvi. p. 106, says, *The Practise of the Church in interceeding for the Dead at the Celebration of the Eucharist, is so General, and so Ancient, that it cannot be thought to have come in upon Imposture; but that the same Asperision will seem to take hold of the Common Christianity.*

I conclude with Bishop Forbes, another learned Protestant, in his Discourse of Purgatory: *Let not the Ancient Practise of praying and making Oblation for the Dead, received throughout the universal Church, almost from the very Times of the Apostles, be any more rejected by Protestants as unlawful, or vain; let them reverence the Judgment of the Primitive Church, and admit a Practise strengthened by the uninterrupted Profession of so many Ages.*

THIS is an Argument of the superiour Force of Truth, and how it will sometimes shew it self against the most violent, artful, and resolute Opposition of its greatest Adversaries.

HENCE I infer first, The two thousand three hundred and seventy four Free-Chapples and Chanteries, which consisted of Salaries to one or more Priests to say Mass daily for the Souls of their deceased Founders and their Friends, erected by the pious liberality of the Faithful, were the Product of true Virtue and Devotion.

Heylin, 1  
50, 51.

HENCE I infer secondly, A Reformation grounded on the highest Degree of Sacrilege, on the spoil and rapine of these Religious and early Foundations, of ninety Colleges, a hundred and ten Hospitals, six hundred and forty five Monasteries, erected for this Intent, with others, cannot be the proper Work of God, and the Effect of his Mercy.

CHAP.



## C H A P. XIII.

Mr. Wainhouse's Objections against  
Purgatory, Answer'd.

## OBJECTION I.

THE Scripture only mentions a Two-fold  
Receptacle of Souls after Death. Therefore  
there is no Middle State.

ANSWER I<sup>o</sup>

I Answer with St. *Augustin*, *L. de curâ pro Mortuis*, cap. 1. Tho' the Scripture were silent in this Matter, the Authority of the whole Church is sufficient to decide the Question. *Etsi nusquam in Scripturis veteribus omninò legeretur; non parva est Universæ Ecclesiæ, quæ in hac consuetudine claret, Auctoritas, ubi in precibus Sacerdotis, quæ Domino Deo ad ejus Altare funduntur, locum suum habet etiam Commendatio Mortuorum.* In the Principles of the Church of England, Art. 27. *The Baptism of young Children is to be retained*, and Art. 26. *The Unworthiness of the Minister hinders not the Effect of the Sacraments*; tho' neither of these Articles is clear by Scripture-Evidence.

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## ANSWER II<sup>o</sup>

ST. Cyprian, *Epif. 55. ad Cornelium Papam*, and St. Hierom, *In Prolog. 2. in Lib. Mach.* call the Machabees *Divine Scripture*. The Jews, says St. Augustin, *L. 18. de Civ. c. 36*, do not look upon the Book of the Machabees for *Canonical Scripture*, but the Church does. Here mention is made of the Sacrifice offered for the Dead; which is a plain Intimation of Purgatory.

## OBJECTION II.

THE Parable of *Lazarus* and the Rich Glutton intimates, that Good Men pass immediately into a State of Happiness, and the Wicked into a State of Torment.

## ANSWER I<sup>o</sup>

IF we suppose the Parable founded on *Fact*, and *Lazarus* and *Dives* Real Persons; even the Just *Lazarus* did not instantly pass into Heaven, the Place of Happiness. By consequence Mr. *Wainhouse* must admit of another Mansion, which is not Purgatory, tho' he tells us, *The Scriptures only mention a Two-fold Receptacle of Souls after Death*.

## ANSWER II<sup>o</sup>

IF we consider the Parable with a respect to the Law of Grace, this must be the Conclusion: Therefore *Blessed are the Dead who die in the Lord*; that is, in perfect Faith and Charity; *from henceforth — they may rest from their Labours*. — And by Consequence those who imitate the Patience, Resignation and Faith of *Lazarus* and the Good Thief, will pass immediately into a State of Happiness, which no Catholick denies.

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## OBJECTION III.

*THE Blood of Jesus Christ*—cleanseth us from all Sin. But according to the Doctrine of Rome, some Sins are purged by the Prayers and Alms of the Faithful.

## ANSWER.

GOOD Works are only satisfactory thro' Jesus Christ and his Merits. *Conc. Trid. Sess. 14. Can. 13, 14.*

## OBJECTION IV.

THE Scripture says, *He that believes shall not come into Damnation, but pass from Death to Life.* But the Terms of the *Romish* Communion are, that we shall not pass from Death to Life, but into Purgatory.

## ANSWER.

FAITH actuated by a perfect Charity will have the Effect St. *John* speaks of, and convey the Faithful Believer immediately from Death to Life. Purgatory is not prepared for perfect Men.

## OBJECTION V.

THESE Texts do not prove a Purgatory: *Thou shalt by no Means come out hence, 'till thou hast paid the uttermost Farthing. The Sin against the Holy Ghost is neither forgiven in this Life, nor in that which is to come. He shall be saved, yet so as by Fire.*

## ANSWER.

SAINT Ambrose, *L. 4. Ep. 2,* and St. Hierom,  
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## Old Church of England, &c.

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in c. 12. *Lucæ*, explain the first Text, *St. Augustin*, L. 21. *de Civ. Dei*, c. 24, and *St. Gregory*, Lib. 4. *Dial. Cap.* 39, the second; *Origen* and *St. Cyprian*, *Hom.* 12. in *Hieremiam*, *St. Ambrose*, L. 14, in *Levit.* *St. Hierom*, in 1 *Cor.* iii. *St. Augustin*, in *Psal.* xxxvii, and the Latin and Greek Fathers, in the Council of *Florence*, expound the third Text of Purgatory. Which is a strong Evidence this was the Doctrine of the Church in those Ages.

### OBJECTION VI.

IT is palpable the second Book of the *Macchabees* is Apocryphal, and of no Authority; for the Author cou'd not be divinely inspired, since he recommends what was not agreeable to the Law of God, viz a Sacrifice for Men, who died in Idolatry, and were in a damnable State.

### ANSWER.

*St. Cyprian*, *St. Hierom*, *St. Augustin*, and the whole Church in the Purest Times of Christianity, had other Sentiments. The Reason alledged against the Canonicalness of this Book, is inconsistent with the History. *Judas Macchabæus* sent to *Hierusalem* to offer Sacrifice for his dead Soldiers, *Qui cum Pietate dormierunt*, who slept with Piety: Which is a clear Insinuation he concluded, they were either Ignorant of the Law, or died with Repentance.

### OBJECTION VII.

*St. Clement*, who lived in the first Century, exhorts the Christians to repent in this World; for after Death, *We can no longer make Confession, or repent.* It is evident then this Primitive Bishop had no Notion of a Middle State.

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## ANSWER.

ST. *Clement* says, Sacramental Confession avails us nothing after Death. But what is this against Purgatory, any more than against the 47th Proposition of the first Book of *Euclid*? He might as Logically conclude, It is evident then, this primitive Bishop was of Opinion, that the Square of the Base of a Rectangular Triangle, is not equal to the Squares of both the other Sides taken together; for the Connection of the Ideas is as coherent.

## OBJECTION VIII.

ST. *Irenæus* and *Tertullian* mention Paradise as a Place appointed for the Reception of the Spirits of Saints, or Holy Men. *Tertullian* adds, *When can we please God, except it be while we are in the Flesh? It is my Opinion, that there is no other Time for working.* There is then no Place for repenting after Death, and consequently no Purgatory.

## ANSWER.

THIS Consequence is defective: *Repentance after Death is of no Merit: Therefore after Death we cannot suffer for past Transgressions.* Tears of Sorrow in Purgatory avail Nothing; it is a Place of Sufferance and Satis-passion.

## OBJECTION IX.

ST. *Cyprian* is as clear. *Let every one of you who have offended, make an Humble and Solemn Confession of his Sin; whilst he is in the Land of the Living; whilst his Confession is likely to be profitable; whilst his Satisfaction, and the Intercession of the Priest for his Forgiveness, are acceptable unto God.* De Lapfis. St. *Cyprian* then teaches against the



the Church of *Rome*, that nothing can be done for a Person deceased.

## ANSWER.

MR. *Wainhouse* is very unfortunate in the Use of that Faculty, which gives him a Preeminence over the Dumb Part of the Creation. This Consequence is by no Means rational: The Intercession of the Priest for an Offender, who never made an humble and solemn Confession of his Sin, is not acceptable unto God: Therefore the Intercession of the Priest for an Offender, who has made an humble and solemn Confession of his Sin, is not acceptable unto God.

SAINT *Cyprian*, in his Treatise *de Lapsis*, which he wrote for the Comfort and Instruction of the Christians, who had *fallen* in the Time of Persecution, tells them, That the Intercession of the Priest, for the Forgiveness of this Crime, wou'd have been of no Use, had the Offender died without making an Humble and Solemn Confession of his Sin. Which is true, but concludes nothing against the Doctrine and Practice of the Church in Communion with the See of *Rome*.

## OBJECTION X.

ST. *Cyprian De Mort.* Discourses in the following Manner: *No Man should be afraid of Death, but he who is loath to go to Christ: Nor can any Man be loath to go to Christ, but he who has Reason to fear, that he shall have no Part nor Lot with Christ in his Kingdom.*

THERE wou'd be no Conclusiveness in this Reasoning, says the learned Editor of St. *Cyprian*, except he had been of Opinion, that immediately upon a good Man's Dissolution he went to Christ.

AN-

ANSWER I<sup>o</sup>

St. *Cyprian*, I own, supposes a just Man may attain such a Disposition of Mind, as immediately upon his Dissolution to go to Christ. But whether this Supposition is as necessary for the Conclusiveness of his Reasoning, as for a Prudent Use of the Exceptive Particle But in the Propositions, is a Difficulty I leave those to determine; who have idle Time to dissect the Ideas, and contemplate the witty Anatomy, Reveries and Subtilties of human Understanding. Purgatory, I am sure, is consistent on each Side the Ballance of the Question shall incline.

ANSWER II<sup>o</sup>

I proceed with St. *Cyprian* in the Argument, and prove it conclusive: But he who is in Danger of Purgatory, has reason to fear that immediately upon his Dissolution he shall have no Part nor Lot with Christ in his Kingdom. Therefore he may be loath to go to Christ. And by Consequence shou'd be afraid of Death. So St. *Cyprian's* Reasoning concludes a-right, tho' he was not of the Opinion of his learned Editor.

## OBJECTION XI.

ST. *Cyprian* in his Tract to *Demetrian* writes thus: " Upon the Conclusion of this transient  
" Life, we are assigned to separate Mansions, either of everlasting Destruction, or of Life immortal — when we go hence there is no room  
" for Repentance, or any Possibility of attoning  
" for our Sins by penitential Satisfaction; here  
" or no where, must be laid the Foundation of  
" Life-eternal.

HENCE

HENCE it is manifest, says the learned Editor, this Way of speaking is intirely exclusive of all Purgatory Notions.

ANSWER.

EACH one at his Death receives his final Sentence; which, if favourable, assigns a happy Eternity, tho' perhaps not to be enter'd upon immediately. If Damnation is the Doom, Repentance comes too late. This Life is the only Time for Merit and good Works. It is no part of the Catholick Faith, that a just Man can atone for the Guilt of the least Sin, or Satisfy for the Pain due to the Sin of another. Hence it is manifest St. Cyprian's Way of Reasoning, is intirely coherent with all Purgatory Notions the Catholick Church proposes as Terms of Communion, viz. *That there is a Purgatory, and that the Souls are relieved by the Prayers of the Faithful.* Concil. Trid. Sess. 25.





## C H A P. XIV.

## Of Images.

THERE is no real Controversy between the Church of *England* and the Church in Communion with the See of *Rome*, as to the Honour and Veneration which is to be given to the Images of Christ and his Saints. To place this Point in a true and clear Light.

I premise first, *Adoration, Worship, Divine Honour*, are Words which raise the same Ideas, and signify the same Thing in the Propriety of the reformed *English* Tongue.

HENCE I infer first; *Adoration* and *Worship* are due only to God.

HENCE I infer secondly; It is manifest Idolatry to *Adore* or *Worship* the Cross, the Holy Name of Jesus, the Images of Christ and his Saints.

I premise secondly; The Ceremonies and Rites of the Law given from God by *Moses*, as the Church of *England* observes in the seventh of the 39 Articles,



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cles, do not bind Christians, nor the civil Precepts thereof ought of Necessity to be received, but the moral Commandments oblige All.

HENCE I infer, It is lawful for Christians to make and keep in their Churches the Images of Christ and his Saints.

I premise thirdly; Images and Pictures have no other Virtue but to put us in Mind of what they represent.

HENCE I infer first with Bishop *Montague*, a learned Protestant Divine, *Par. 2. Originum. §. 145.* There is a Reverence due to the King's Picture.

HENCE I infer secondly with this Prelate, *Ibidem §. 145, 146.* There is a Reverence, a suitable Honour due to the Image of Christ.

HENCE I infer thirdly with the same Author in *Epistomio. p. 318.* There is a Respect due unto, and given to the Picture, Sign, Resemblance, Monument of the Saints. Monsieur *Daillee*, a French Minister in his Apology, c. 10. p. 65, falls in with these Sentiments. *The Veneration of the Ark*, says he, *was an inferiour sort of Honour less than Latria or Worship, which is due to God alone.* And in his Treatise of Images, pag. 311, admits an inferiour Degree of Respect due to them.

THE Church of *England* shews a due Honour and Veneration to the Cross in the Administration of Baptism. This glorious Sign of Man's Redemption according to *Tertullian L. de Coronâ Militis cap. 3*, was used by the primitive Christians almost on all Occasions: *Quæcunque nos conversatio exercet, frontem Crucis signaculo terimus.* St. Cyril of *Hiernusalem* tells us, *Catech. 13, It cures Diseases,*

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*puts the Devils to flight, and dissolves the Magick Charms of their Ministers.*

BISHOP Montague, *L. 2. Orig.* §. 130, acknowledges, *The Cross has a Power from Christ*; it is, says he, §. 128, *without Superstition a Heavenly Weapon, a most sacred Bullwark, the Instrument of a Power and Virtue Heavenly and Divine.*

THIS Doctrine of the Church of *England* is rational, easy, clear, and convincing; it perfectly agrees with what the Church in Communion with the See of *Rome* teaches, viz. *That the Images of Christ and his Saints are to be retained, and that a due Honour and Veneration is to be given them.* Concil. Trid. Sess. 25.

IN the first Ages of Christianity there were few Images in Places of Christian Worship. Mr. *Thorn-dike*, a learned Member of the Church by Law Established, gives the true Reason of it, in his *Just Weights and Measures*, ch. 19, p. 127. "Because," says he, there might be a Jealousy of Offence, in "having Images in Churches, before Idolatry was "quite rooted out; of which afterwards there "might be no Appearance.

*Tertullian* makes mention of the Image of Christ upon the Chalice in his Book *de Pudicitia*, cap. 7. & 10, and *Eusebius*, a Father of the fourth Century, tells us in his *Ecclesiastical History*, L. 7. c. 18, the Christians had from the Beginning the Pictures

\* In Vir. of Christ, St. Peter, and St. Paul, and that \* *Constantine*, L. *stantine* the Great erected at *Rome* the Royal Standard of the Cross with this Inscription.

*Hoc Salutari Signo, Vero Fortitudinis Indicio.  
Civitatem Vestram Tyrannidis Jugo Liberavi,  
Et S. P. Q. R. In Libertatem Vindicans  
Pristinæ Amplitudini, Splendorique Restitui.*

HENCE

HENCE I infer first: The Founders of the Christian Religion in these Kingdoms, were inspired by the Holy Ghost to honour and respect the Sign of the Cross; and to adorn the Churches with the Pictures and Images of Christ and his Saints.

HENCE I infer secondly: It is easy to conclude what Spirit promoted the Reformation, and reformed away these Religious Tokens of primitive Christianity.





## C H A P. XV.

*Mr. Wainhouse's Objections against  
Images, Answered.*

## OBJECTION I.

**T**HE Use of Images and Pictures are forbid,  
*Deut. 4, v 17.*

## ANSWER.

THIS Prohibition is at most a Ceremonial Law, which according to the 7th of the 39 Articles of the Church of *England*, does not oblige Christians, any more than the Jewish Sabbath. The Picture of *Moses* and *Aaron* is commonly placed in the reformed Churches, and the Portraits of Christ and the Apostles in the Books of Common-Prayer.

## OBJECTION II.

**S**T. *Paul* to the *Romans* charges the Gentiles with false Representations of God, and at *Athens* he was exasperated at their Images, and often forbids



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bids the Company of Idolaters, and Worshippers of Images.

### ANSWER.

THE Church in Communion with the See of *Rome* condemns not only the Honour and Respect which is shewn to the Images of False Gods, but also the ancient Error of those who took a corporeal Figure to be a Perfect Resemblance of the God-head.

### OBJECTION III.

MANY Catholick Divines hold that an Image is to be honoured with the same Respect as the Thing it represents. And by Consequence if the Copy is to be worshipped with Divine Honour, the Image is also to be worshipped with Divine Honour, which is the Blasphemy of *Naclantus*, a Reverend Catholick Bishop.

### ANSWER.

IF this Doctrine is true, which is no Point of the Catholick Faith, Mr. *Wainhouse* when he bows to the Altar, to the Communion Table, to the sacred Name of Jesus, he gives to the Altar, and to the Sound an inferiour Relative Divine Worship with the Reverend *Naclantus*: If it is false, as I take it to be, the Objection is nothing to the Purpose, but only demonstrates the gross Ignorance of Mr. *Wainhouse*, and of the Compiler of the Book of Homilies in calling this Theological Opinion a Blasphemy.

### OBJECTION IV.

IT is not true that the wiser Gentiles held their Idols and Images for Gods; they were not so stupid.

ANSWER. I<sup>o</sup>

EITHER God or Mr. *Wainhouse* is under a Mistake; for the Scripture is evidently against him, *Jerem. ii. v. 26, 27. As the Thief is ashamed, when he is found; so is the House of Israel ashamed, They, their Kings, their Princes, and their Priests, and Prophets, saying to a Stock; thou art my Father; and to a Stone; thou hast brought me forth. v. 28. Where are the Gods you have made for your self? Let them rise and free you in Time of your Affliction. Exod. xxxii. v. 4. These be thy Gods, O Israel, which brought thee up out of the Land of Ægypt. Exod. xx. v. 23. Deut. cap. iv. v. 28. Psal. cxiii. v. 4, 5, 6, 7, 8.*

ANSWER II<sup>o</sup>

*Arnobius* the Philosopher writes thus of himself, *L. i. contra Gentes: "Venerabar, ô cæcitas, nuper  
"Simulacra modò ex fornacibus prompta; in incudi-  
"bus Deos & ex Malleis fabricatos——Tanquam  
"inesset Vis præsens, adulabar, affabar, & beneficia  
"poscebam nihil sentiente de trunco. I lately reve-  
"renced, O Blindness, Idòls taken from the Fur-  
"nace, Gods hammer'd upon the Anvils——As if  
"it had a secret Virtue, I flatter'd it, I spoke to it,  
I petition'd an unthinking Stock.*

*ST. Cyprian, L. 3. Testim. contra Judeos, Mi-  
nutius Felix in Octavio, St. Athanasius in Orat. con.  
Gent. St. Augustin L. 8. De Civ. cap. 27, confirm  
the same Thing, and are unanimous in the Assertion.*

THOSE Gentiles who, according to *Origen, L. 7. con. Celsum, Arnobius, L. 6. con. Gentes, La-  
ctantius L. 2. Div. Institut.* forced by Christian Ar-  
guments, pretended they honoured the Gods by the  
Respect shewn to their Statues, were Idolaters, be-  
cause

cause a Respect given to the Image of a false God is Idolatry. And when Mr. *Wainhouse* has prov'd either Christ a false God, or the Saints to be Devils, which is the Case of the Heathen Deities, as *Clemens Alex.* Orat. ad Gentes, *Origen* L. 5, et 8, contra Celsum, *Justin* and *Athenagoras* witness in their learned Apologies, I will own it Idolatry to shew Honour and Respect to their Pictures and Images.

## OBJECTION V.

*EPIPHANIUS* finding a Linnen Cloth hung up in a Church Door, whereupon was a Picture of Christ or of some Saint, tore it, and ordered a Dead Corps to be buried in it.

## ANSWER.

WHAT wou'd he have done, had he seen a Christian Church adorned with the Pictures of *Moses* and *Aaron*?

IF *Epiphanius* was of Opinion the People were really in Danger of Idolatry, he performed the Part of a zealous Prelate; for the Images of Christ and his Saints, tho' lawful in themselves, are not to be allowed of, as long as this Danger remains.

## CHAP.



## C H A P. XVI.

*Of the Invocation of Saints.*

I Find no material Dispute between the Church by Law established, and that of *Rome*, in the Point under Examination. To proceed with Method and Clarity, I Premise first with Mr. *Thorn-dike*, Epil. par. 3. p. 353. *To dispute whether we are bound to honour the Saints or not, were to dispute, whether we are to be Christians.* There is certainly an Honour due to the Saints and Angels, and an Honour of a more excellent Degree than that, which is due to eminent Men upon Earth. The Particular Holidays of both Churches are grounded on this Principle.

HENCE I infer first with Bishop *Pearson* upon the Creed, pag. 179, *We cannot bear too reverend a Regard to the Mother of our Lord, as long as we give her not that Worship, which is due unto the Lord himself.* The *Collyridians* were inexcusable for giving her Divine Honour, and the *Antidico-Marianites*, as St. *Epiphanius* stiles the Enemies of the Virgin, *Her. 78*, for giving her no Honour at all.

HENCE I infer secondly, We cannot shew too great a Respect to the Saints and Angels, in case  
we



we pay them no Adoration, nor give them the Office of the Blessed Jesus. It is the Idolatry of *Simon Magnus* to honour them with Sacrifice as the *Makers of the World*, and is rejected by *St. Irenæus*, *L. 2. cap. 57*; *Origen L. 5, et 8, con. Celsum*, and by the Council of *Laodicea*, about the Middle of the fourth Century. To think Christ too High to be our Immediate Mediator with God, and to substitute the Angels in his Place, is the Error mentioned by *St. Paul*, *Col. ii. v. 18. 19.*

I Premise secondly with *Mr. Thorndike* in his *Just Weights and Measures*, chap. xvi. p. 107. *All the Members of the Church Triumphant in Heaven, according to the Degree of their favour with God, abound also with love to his Church Militant on Earth.*

HENCE I infer first with this learned Protestant Divine: *It is certain, both that they offer continual Prayers to God for its Members; and that their Prayers must needs be of great Force and Effect with God, for the Assistance of the Church Militant in this Warfare.*

THE Bishop of *Oxford* in his Edition of *St. Cyprian*, p. 271, joins issue with him. *We do not doubt*, says he, *but the Saints in Heaven pray earnestly to God, that he may shew his Mercy to those that live upon Earth.*

BISHOP *Montague in Antid.* p. 20, comes in to this Opinion. He writes thus: *I do not deny but the Saints are Mediators of Prayer and Intercession. — They interpose with God by their Supplications, and mediate by their Prayers.*

HENCE I infer secondly with *Mr. Thorndike* *Ibidem.* *That the Living ought to beg of God a Part and Interest in those Prayers, which they who are so*  
near

## A VINDICATION of the

*near to God in his Kingdom, render him without ceasing for the Church upon Earth.*

HENCE I infer thirdly with Bishop Montague in his *Treatise of Invoc.* p. 118. *Christ is not wronged in his Mediation. It is no impiety to say, Holy Mary pray for me, Holy Peter pray for me. And again p. 97. I see no absurdity in Nature, nor incongruity unto Analogy of Faith, no repugnance at all to sacred Scripture, much less impiety, for any Man to say, Holy Angel Guardian pray for me.*

HENCE I infer fourthly with Bishop Forbes in his *Pacifical Consideration. The Invocation of Saints is neither unlawful nor unprofitable.*

THE Bishop of Bath and Wells teaches the Scholars of Winchester, in his Manual of Devotions for that School, pag. 39, to invoke the whole Court of Heaven. *Help me then, says he, O ye Blessed Host of Heaven, to celebrate that unknown Sorrow, that wonderful Love, which you your selves so much admire: help me to praise my crucified Saviour.*

BEHOLD a perfect Agreement between the Doctrine of the two Churches, as explained by the ablest Divines and Prelates of the Church of England. As to its Antiquity Mr. Thorndike tells us in *Epil.* p. 3. p. 358. *It is confessed, that the Lights both of the Greek, and of the Latin Church, Basil, Nazianzen, Nyssen, Ambrose, Hierom, Austin, Chrysostom, Cyrils both, Theodoret, Fulgentius, St. Gregory the Great, Leo; more or rather All, after that time, have spoken to the Saints, and desired their Assistance.*

WHETHER this Honour be Religious or Civil, nothing but the Equivocation of Words makes disputable, as Mr. Thorndike wisely remarks *Epil.* p.

3. p. 353, and the Cause of that Equivocation, the want of Words.

THE Veneration of the Saints infers a fuitable Respect due to their Remains. This is the Illation and Practise of the Universal Church, both Latin and Greek, in the Purest Times of Christianity.

CONSTANTIN the Great translated to Constantinople the holy Reliques of St. *Andrew*, *Luke*, and *Timothy*, at which the Devils roared, as it is worded by St. *Hierom*, *L. con. Vigil*. The Christians at the Martyrdom of St. *Polycarp*, An. 166, carried away his Bones, which they valued more than Gold and pretious Stones. Euseb. L. 4. Hist. cap. 15.

ST. Gregory Nazianzen speaks thus to the Emperour *Julian*, (And Methinks it may serve that unfortunate Prince, who so resembles the Great Apostate in his double Capacity.) *Did you not fear the Martyrs, and Saints, John, Peter, Paul, James, Stephen, Luke, Andrew, (Thomas) Thecla, and so many others—to whom great Honours and Festivals are appointed; by whom Devils are cast out, and Diseases cured; whose very Bodies do the same that their holy Souls, whether touched, or honoured; and a Drop of their Blood, any little Remnant of their Passion, as much as their Bodies. Do you not Honour these Things, but dishonour them?*

Orat. 3. 7  
1. p. 76, 7

HENCE I infer first: The Primitive Zeal of rising Christianity inflamed our pious Progenitors to honour the Reliques of the Saints with Silver and Gold Shrines set with pretious Stones, besides other rich Utensils appertaining to them.

HENCE I infer secondly: The Sacrilegious Plunder of these consecrated Treasures cannot be reconciled with Christian Ideas, and fall in with a Godly Reformation.

Heylin, 131.

CHAP.



## C H A P. XVII.

*Mr. Wainhouse's Objections against  
the Invocation of Saints and An-  
gels, Answer'd.*

## O B J E C T I O N I.

**T**HE Church of *Rome* flies to the Saints not only for their Intercession, but for their Help and Assistance. And this is repugnant to God's Word, which teaches us that God ought to be the only Object of our Trust and Confidence. *David* says, *Whom have I in Heaven but Thee?* The Papists say otherwise, they are wiser than *David*.

## A N S W E R.

WE have recourse to the Saints for Help and Assistance, but it is by the Merits of Jesus the Redeemer, and the only Object of our Trust. *Concil. Trid. Sess. 25.* Mr. *Wainhouse* in the Collect upon *St. Michael's Day*, hopes to receive *Succour* and *Defence* from the Angels by the Divine Appointment.



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ment. Is he therefore wiser than *David*? Or will he scruple to say, *Whom have I in Heaven but Thee?*

### OBJECTION II.

AS we ought to rely upon God alone, so ought we to pray to him alone, and not to the Saints and Angels.

#### ANSWER.

THE Invocation of Saints is not Prayer, only in as much as it terminates in God; neither does the Catholick Church ever beg their Assistance, but thro' the Merits of our Blessed Saviour, as the Council of *Trent* defines. *Sess. 25.*

### OBJECTION III.

THE Scripture does not mention the Invocation of Saints and Angels, and *St. Paul* says expressly that there is *but one Mediator between God and Man, the Man Christ Jesus.*

#### ANSWER.

THE Patriarch *Jacob*, *Gen. xviii. v 16*, invokes the holy Angels: *May the Angel, which has delivered me from all Evils, Bless these Boys.* *St. Paul* speaks of a Mediator of Redemption: We have only one of this Denomination, tho' we have many of Intercession.

### OBJECTION IV.

*SAINT Paul*, *Col. xi. 18, 19*, *Irenaeus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, the Council of *Laodicea*, *Theodoret*, and *Lactantius* condemn the Invocation of Angels.

AN-

## ANSWER.

THEY condemn the Magical Invocation of those, who sacrificed to them as Makers of the World, in Expectation of Favours independently of Jesus Christ the Head of the Church. This, as St. *Epiphanius* writes, *Her.* 21. § 4, was part of the Impious Doctrine of *Simon* and *Menander*, and has always been rejected by the Catholick Church.

## OBJECTION V.

WHEN St. *John* fell down to worship the Angel, that appeared to him, the Angel forbade him, *Rev.* xxii. 9, and gave this Reason, *for I am thy Fellow-Servant*, which excludes all worship.

ANSWER I<sup>o</sup>

THE Angel, in the Opinion of St. *Augustin* *Quæst.* 61. *in Gen.* shewed such Signs of the Divinity, that the Apostle concluded he was God, and would have Adored him. His Reasoning is conclusive against a Divine Honour and Worship, but no more against a suitable Respect and Veneration of the Blessed Spirits, than the Passage of St. *Paul*, *Col.* xi. v 18, 19, is a full Conviction of the Church of *England's* appointing a Holy-day in honour of St. *Michael* and all the Angels.

ANSWER II<sup>o</sup>

SAINT *John*, according to St. *Gregory* *Hom.* 8. *in Evang.* intended only to shew a Civil Reverence due to the Nature Angelical. The Text bears this Exposition: For the Word *Adoro* is Equivocal, and signifies both an Inferior Respect, and *Latria* or Worship: Neither have the Greek and Hebrew Lan-

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Languages a Verb Peculiar to the Honour due to God alone.

THE Reason the Angel refused a Civil Reverence, was the Dignity of the Apostleship, which appeared in St. *John* with such a surprizing Grace.

HENCE it is clear, a Divine without deserving the uncivil Terms of Presumption, Impudence and Sophistry, may propose the following Queries; *Why Roman Catholicks shou'd be reprov'd, who do the same Thing that St. John did, or wou'd have done? Whether John Calvin knew better than John the Apostle whether Angels were Adorandi or no?* That is, not whether they are to have a Divine Honour and Worship, but whether they are to have any Respect at all shewn to them. But was not St. *John* reprov'd? I answer, No. The Angel only refused a Lawful Submission and Testimony of his Excellence from one in so high a Station as the Beloved Disciple.

## OBJECTION V.

IN the Epistle of the Church of *Smyrna*, a most valuable Piece of true and genuine Antiquity, writ upon the Martyrdom of St. *Polycarp*, we read the Christians reject'd with Horrour the Worshipping the Martyr instead of Christ.

## ANSWER.

WORSHIP and Divine Honour are due to God alone. As the Primitive Christians might have desired without the least Appearance of Idolatry the Prayers of St. *Polycarp* before his Martyrdom; so now a Catholick may do the same Thing without an Injury to the Deity.

## OBJECTION VI.

*NOVATIAN* reasons thus: *If Christ be only a Man, why is he prayed to as our Mediator, since the Invocation of Man is judged to be of no efficacy to procure our Salvation.* This Argument wou'd not conclude, had the Church in these early Days had recourse to the Prayers of the Saints.

## ANSWER.

THE Argument of this Primitive Reformer is conclusive in a Demonstrative Mode. *No Pure Man is to be prayed to; But Christ is to be prayed to: Therefore Christ is not a Pure Man.* But the Reasoning of Mr. *Wainhouse* is extremely defective, and is in Substance this: The Invocation of Man alone is of no efficacy: Therefore the Invocation of Man thro' Jesus Christ, is of no efficacy. The Church in those Days had not recourse to the Prayers of Man alone for the obtaining of Benefits from God: Therefore the Church in those Days had not recourse to the Prayers of Man for the obtaining of Benefits from God thro' Jesus Christ.

## OBJECTION VII.

ST. *Athanasius* says, *We do not worship a Creature.* St. *Jerome* joins issue with him: *We do not worship and adore — the Relicks of Martyrs — nor Angels, nor Arch-Angels, nor Cherubim, nor Seraphim. — But we honour (or pay respect) to the Relicks of Martyrs, that we may Adore him whose Martyrs they are.*

## ANSWER.

WE worship and adore God alone; we Honour the



the Saints and their pious Remains, that we may honour him whose Saints they are. We invoke their Assistance thro' Jesus Christ, that He alone may present their Prayers and ours to his Heavenly Father.

OBJECTION VIII.

THE holy Fathers pray for the Greatest of the Saints, not to mention their not believing it to be the Nature of a Creature to be in more than one Place at once.

ANSWER.

NEITHER the first nor the second Part of this Objection is any Thing to the Question in immediate View. As the Saints offer up their Prayers and sollicit for the Resurrection of their Bodies, so the Faithful upon Earth may join in this Petition, tho' they invoke these Blessed Souls in their Wants and Necessities. And as St. *Stephen* saw the Heavens open, *Acts* vii. v 55, and Jesus standing at the right Hand of his Father; so the Saints in Glory may as easily hear the Prayers of their Clients.





## C H A P. XVIII.

*Of the Liturgy in Latin.*

**M**ARTIN LUTHER the Great Patriarch of the Reformation, in the Year 1517, opposed the Doctrine of all the visible Churches in the World, but found no Fault in the Language of the Liturgy. In the first Part of his Book against *Carolstadtus* and the Fanaticks, *An. 1525*, (*apud Hospin*) about three Years before he took the Name of *Protestant*, he grants it to be a Thing indifferent, whether the Publick Service be said in Latin or in the Vulgar Tongue.

THE English Branch of Christianity Reformed, which first appeared *An. 1530*, the Twenty Second of King *Henry VIII*, accuses the Practise, and makes it a Pretence of Breaking Communion with the Mother-Church.

To settle this Question of no great Moment.

I Premise first: In the Divine Service of God's own Appointment, *Lev. xvi. v. 17*. It was ordered that there should be *no Man in the Tabernacle of the Congregation, when the Priest goes in, to make an Attonement in the Holy Place*—for all  
the

*the Congregation of Israel.* In compliance with this Law we find, *Luc. i. v. 10, The whole Multitude of the People praying without in the Time of the Incense.*

HENCE I infer, It is plain we may join in Prayer with the Priest, tho' our Prayers are different from his.

I premise secondly: The Pastors are commanded by the Supreme Church-Authority, *Concil. Trid. Sess. 22. cap. 8,* to explain to All the Great Sacrifice of the Mass, in which the Son of God is Truly and Really offered. The People have a faithful Translation of it, of the Vespers, Litanies, Hymns and Prayers into the Vulgar Tongue of every Country.

HENCE I infer first: The Faithful may employ themselves in the Contemplation of the Divine Mysteries, since Actions are known by Seeing, as Words by Hearing.

HENCE I infer secondly: The Laity may so join in Prayer with the Priest at the Altar, as to say the same Prayers with him.

THIS is more than sufficient to answer the Arguments of the Church of *England*, which as in many material Points, so in this trivial one, goes against the united Consent and Practice of most Christian Nations in the World.

THE learned Dr. *Walton* in the *Prologomena* upon his *Polyglot cap. 5. §. 1. §. 16,* recounts that whole Churches in the *East* have this Custom, *So that the Common People do not understand the Liturgies of Basil and Chrysostome, which are read publicly in the Churches.*

SIR *Edwin Sandys* in his *Relation of the Western Religions*, Mr. *Brerewood* in his *Enquiries*, and *Alexander Ross* in his *View of Religions* give the same Account as Dr. *Walton*.

THE *Marionites*, *Copthes* and *Indians* celebrate the Divine Service in *Syriack*, the *Melchites* and *Georgians* in *Greek*, tho' the Vulgar to all is *Arabic*, or to some more *Easterly*, the *Persian Tongue*.

HENCE I conclude it is reasonable for a National Church to submit to this Part of the Catholic Discipline, which was introduced into *Great Britain* together with Christianity, and maintain'd in it for Nine Hundred Years before the Reformation.



CHAP.





## C H A P. XIX.

*Of the Holy Scripture.*

**T**HE Word of God, as Dr. Walton wisely remarks in his *Prologomena* cap. 5. §. 3. does not consist in bare Letters, whether Written or Printed; but in the true Sense, which no one can better interpret than the true Church, to which Christ committed this sacred Pledge.----- And for this Reason, All are obliged to hear her Voice, when the spiritual Guides of God's Appointment lay open the high Mysteries of Christianity.

THE Priests in Compliance with the Law of Moses, *Deut.* xxxi. § 10, 11, 12, read and explained the Scriptures, *2 Chron.* xvii. 9. So did Jeremy, Isaiah, and Ezechiel: The Levites, *Nehemiah* viii. 8. Read in the Book, in the Law of God distinctly, and gave the Sense, and caused the People to understand the Reading. This is a clear Intimation they had not the Scripture in their own Tongue; for Hebrew, says the learned Dr. Walton in his *Prologomena*, cap. 3. §. 24. cap. 12. §. 1, from the Captivity of Babylon ceased to be the Vulgar Language, as commonly both Jews and Christians agree and prove from *Nehemiah* viii. 8.

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OUR Blessed Saviour himself, *Luc. iv. 17*, read the Word of God and gave the Explication: the Apostles and Deacons interpreted the Scriptures, and Instructed the Primitive Christians what they were to *Believe* and *Do*. For this End *Ananias* was sent to *Saul*, *Peter* to *Cornelius*: the Eunuch said to *Philip*, *How can I understand, unless some Body guides me*.

THIS is the Practice of the Church in Communion with the See of *Rome*: She teaches the Ideot and the illiterate the Word of God in the same Manner Christianity was first Planted; She casts not her Pearls before Swine, least they trample them under their Feet: She is conscious the Spider finds Poison, where the Bee finds her Honey, and for this Reason allows the Scripture in the vulgar Tongue, to be read only by Persons of an approved and solid Virtue.

For a fuller Justification of this Custom,

I premise first: There is no Catholick University or Place of Learning, where the Scriptures are not Publickly read and expounded. The Supreme Church-Authority, Orders and Commands this to All Bishops, Arch-Bishops and Primates *Concil. Trid. Sess. 5. cap. 1.*

HENCE I infer first: The Church in Communion with the See of *Rome*, is not conscious of the Unreasonableness of her Doctrine, or afraid to stand the Test of the Scriptures.

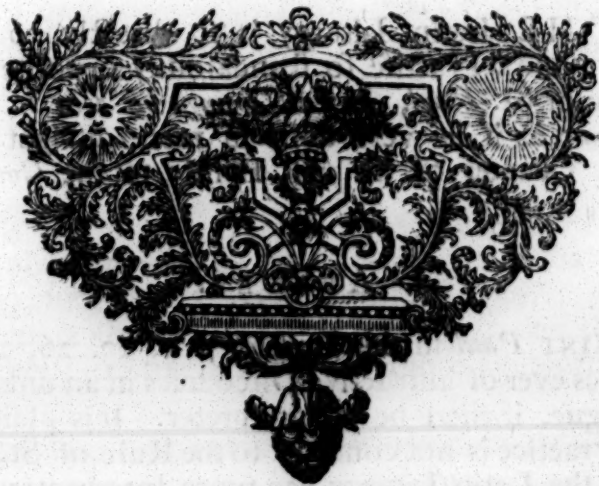
HENCE I infer secondly: The Church in Communion with the Chair of Saint *Peter*, only forbids False and Presumptuous Interpretations of the Word of God.

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I premise Secondly: The Holy Scripture contains many revealed Truths above the Reach of human Reason, and not delivered in Terms suited to the Ken of every Capacity, but in such as may be wrested by the *unlearned and unstable to their own Destruction.* 2 Petri iii. 16.

HENCE I infer first: It is highly reasonable for those to explain the sacred Word of God, who are placed by him to govern the Church.

HENCE I infer secondly: Mechanics and Apron-strings, the Wash-ball and Rasor, the Anvil and Hammer, the Needle and Ell, are not the Qualifications to attain the true Sense of the Scriptures, but the fruitful Origin of Dissenting Sects and Enthusiasts, so troublesome and fatal to Church and State.





## C H A P. XX.

*Mr. Wainhouse's Objections against  
the Liturgy in Latin, and for the  
promiscuous Use of the Bible,  
Answer'd.*

## O B J E C T I O N I.

**T**HE Latin Liturgy is so directly contrary,  
and a Practise so scandalously opposite to the  
Rule of St. Paul, *Let all Things be done to Edifi-  
cation*; as if it were done in mere dispight to the  
14th Chapter of his first Epistle to the *Corinthi-  
ans*.

## A N S W E R.

SAINT Paul in this Epistle, *ŷ* 5, 13, 26, 28, ap-  
proves ever of instructive Discourses in an unknown  
Tongue, if there be an Interpreter. It is plain then  
this Practice is not contrary to the Rule of St. Paul,  
since the Latin Liturgy has more Interpreters than  
Pastors.

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OBJECTION II.

THE *Bareans* are highly commended for searching the Scriptures. *Timothy* is praised by *St. Paul* for having known the Scriptures from a Child. And he charges the Christians, *That the Word of God shou'd dwell richly in them.* Our Lord also exhorts the Jews to search the Scriptures.

ANSWER.

IT is a laudable Practise to search the Scriptures and read them for Edification: But it is very pernicious not to submit to the Interpretation of the Catholick Church, and to the spiritual Guides of God's Appointment, that so *the Word of God may dwell richly in us*, and not be perverted to our Destruction.

OBJECTION III.

THE Scriptures contain the Terms and Conditions of Salvation, and so must affect All the Members of the Church.

ANSWER.

IT is the incumbent Duty of Pastors to teach and explain the Terms and Conditions of Salvation: So the Faithful may read the Scriptures without Danger in the Spirit of Humility, and thank Almighty God for this incomparable Treasure.

OBJECTION IV.

Roman Catholicks offer *the Sacrifice of Fools*, in giving an Assent to the Terms of the Romish Communion.

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## A VINDICATION of the

ANSWER I<sup>o</sup>

WHETHER it is Wisdom or Folly for Mr. *Wainhouse* to think All the Christian Princes, Bishops, Arch-Bishops and Primates of *Great Britain* for above Nine Hundred Years together, were a Company of Fools, Dr. *Taylor*, an eminent Protestant Divine shall determine. In his *Liberty of Prophecy*, §. 20, speaking of the Church in Communion with the See of *Rome*, he writes thus. *It's Doctrines having had a long Continuance, and Possession of the Church; which therefore, cannot easily be supposed, in the present Professors, to be a Design; since they have receiv'd it from SO MANY AGES--It's long Prescription, which is SUCH A PREJUDICE, as cannot, with many Arguments, be retrenched; as relying upon these Grounds; that Truth is more Ancient than Falshood; that God won'd not, for so many Ages forsake his Church, and leave her in an Error (to offer the Sacrifice of Fools) are Considerations, which may very easily persuade Persons of MUCH REASON, and MORE PIETY, to retain that which they know to have been the Religion of their Forefathers; and which had Actual Possession and Seisure of Mens Understandings, before the opposite Profession had a Name.*

ANSWER II<sup>o</sup>

I premise first: It is an indispensable Duty of a Christian to Believe the Scriptures.

I premise secondly: The Christian Assent to the Number of the Canonical Books is Highly Rational.

I premise thirdly with Dr. *Cosin*, a learned Controvertist of the Church of *England*, in his *Canon*  
of

## Old Church of England, &c.

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of Scripture, chap. i. *For this Particular and Just Number, we have no better, or other External Rule or Testimony to Guide us, than the Constant Voice of the Catholick and Universal Church, as it has been delivered to us upon Record, from one Generation to another.*

HENCE I infer first: A Protestant of the Church by Law Established, does not offer *the Sacrifice of Fools*, as the Deists pretend, in Believing the Sacred Pen-Men were Divinely inspired, because the Assent is Rational; and the Assent is Rational, because the Catholick Church ascertains the Inspiration.

HENCE I infer secondly: A Roman Catholick does not offer the *Sacrifice of Fools* in receiving the Terms of the Romish Communion, because the Assent is Reasonable; and the Assent is Reasonable, because it relies on the Constant Voice of the Catholick and Universal Church, as it has been delivered to us upon Record, from one Generation to another: An Authority so Great, in the Opinion of St. *Augustin, Lib. de Utilit. Cred. cap. 17*, that nothing but *the most insolent Arrogance and Impiety* can refuse to follow its Direction and rest in its Judgment.

HENCE I infer thirdly with St. *Augustin, Lib. Cont. Epist. Fund. cap. 4, & 5*. If ever the Authority and Testimony of the Catholick Church are not of sufficient Weight to convince a Rational Man, (which is a Position necessary to justify the *English Reformation*;) even an Assent to the Revelation of the Gospel, is not a Reasonable Act, but rash and inconsiderate; and by unavoidable Consequence, in these Principles of the Church by Law Established, Deism will triumph, and so *Great Britain* may take leave of Christianity and all Revealed Religion.

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## CONCLUSION.

THIS is the Faith of our Pious Ancestors first planted in these Kingdoms, not by Sacrilege, Rapine and Adultery, not by the Terror of Persecution and Penal Laws, not by the Allurements of Liberty and Ease, but by the Finger of God working in Signs and Wonders; a sure Token of the Great Blessing and Mercy we received by the Preaching and Labours of Apostolical Men in the earliest Days of the Gospel, which was brought to its full Height and Proportion by the Piety and Zeal of the See Apostolick. This is the Faith of the Four first General Councils, and of the Venerable Witneses of those Times. *Magna est Veritas & praevalet.*

GLORY BE TO THE FATHER,  
AND TO THE SON,

AND TO THE HOLY GHOST,

AS IT WAS IN THE BEGINNING.



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